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Calvinist Contact

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July 22, 1983

Sudanese rebels kept parents' hearts hostage

Bert Witvoet

LONDON, Ont. - Rev. and Mrs. J. Overduin are relieved and overwhelmed after the dramatic rescue of their son and four other missionaries in Sudan. Martin Overduin, aged 31, had been held captive along with two Americans, a German and a Dutchman by South Sudanese rebels.

The rebels had threatened to shoot the hostages if their demands of clothing for 150 men, nearly \$100,000 in cash and an international radio audience for a statement were not met. The deadline was set for July 6. But when this date passed it was extended indefinitely.

The demands were rejected both by the organizations employing the men and the embassies of the countries represented.

Mr. Overduin, who is a retired pastor of the Free Reformed Church, received a message from Martin through an intermediary, which said that he was doing well and that they should not be anxious.

The Overduins heard about their son's capture on the morning of June 28, around 7 o'clock, when a Baptist minister telephoned them from Nairobi. "It was a good thing he phoned," said Mr. Overduin, "because a little later we heard it on the news, and that would have been more shocking."

Mr. Overduin recalled how shortly before his capture, Martin had had an accident. A big bird had flown into his windshield while he was flying, shattering the glass all over him. Martin was quite badly hurt but managed to land the plane safely. "According to stories we heard there are big birds

there who sleep while they fly," remarked Rev. Overduin with a little skepticism.

Martin Overduin in earlier letters and phone calls had intimated that there were political problems and dangers, but he had always been vague about these. He was on a mission, flying doctors to remote areas in Sudan to treat blind people, when his plane was shot at four times and forced to come down. Rev. Overduin does not know the exact circumstances.

Martin Overduin was allowed to fly some people to Nairobi, but he had to promise to return before sunset or his four friends would be shot. "He managed to get back just in time," said Mr. Overduin. "Although he enjoyed a momentary release from captivity, he could not sacrifice the others."

A competent, godly pilot

Martin Overduin is single at 31. He was employed by the Christian Blind Mission International, which has a Canadian office in Stouffville, Ontario. Its Canadian Director, Mr. Brooker, spoke highly of Martin, calling him a quiet spoken, godly individual. "He is a competent commercial pilot who never brags, does his job in an excellent way and loves the Lord."

He explained that negotiations between the rebels and the various embassies had been going on in Juba, Sudan via radio. "The fact that the Lord is on our side means that we have a lot of reason to be hopeful," he said when interviewed at that time.

Asked what the rebels had to gain by postponing the deadlines if their demands were not being met anyway, he replied that the missions were not opposed to giving them food, medicine



Canadian foodgrains bank formed

WINNIPEG, Manitoba (MCC) - An inter-denominational foodgrains bank was formed at a meeting held at the Norlander Hotel in Winnipeg this spring.

Members of the new organization include Canadian Lutheran World Relief (CLWR), Christian Reformed World Relief Committee of Canada (CRWRC), Baptist Federation of Canada Relief and Development Committee (BFCR & DC), Christian and Missionary Alliance of Canada (C & MAC) and Mennonite Central Committee Canada (MCCC). Observers considering membership are the Pentecostal Assemblies of Canada, the Church of the Nazarene, the Anglican Church of Canada, the United Church of Canada, and the Canadian Friends Service Committee.

Board member Peter Zwart of the CRWRC commented that "it was a good meeting; we've been looking forward to this for a number of years." Member agencies were united in a desire to share of their abundance in Christian response to the world's hungry.

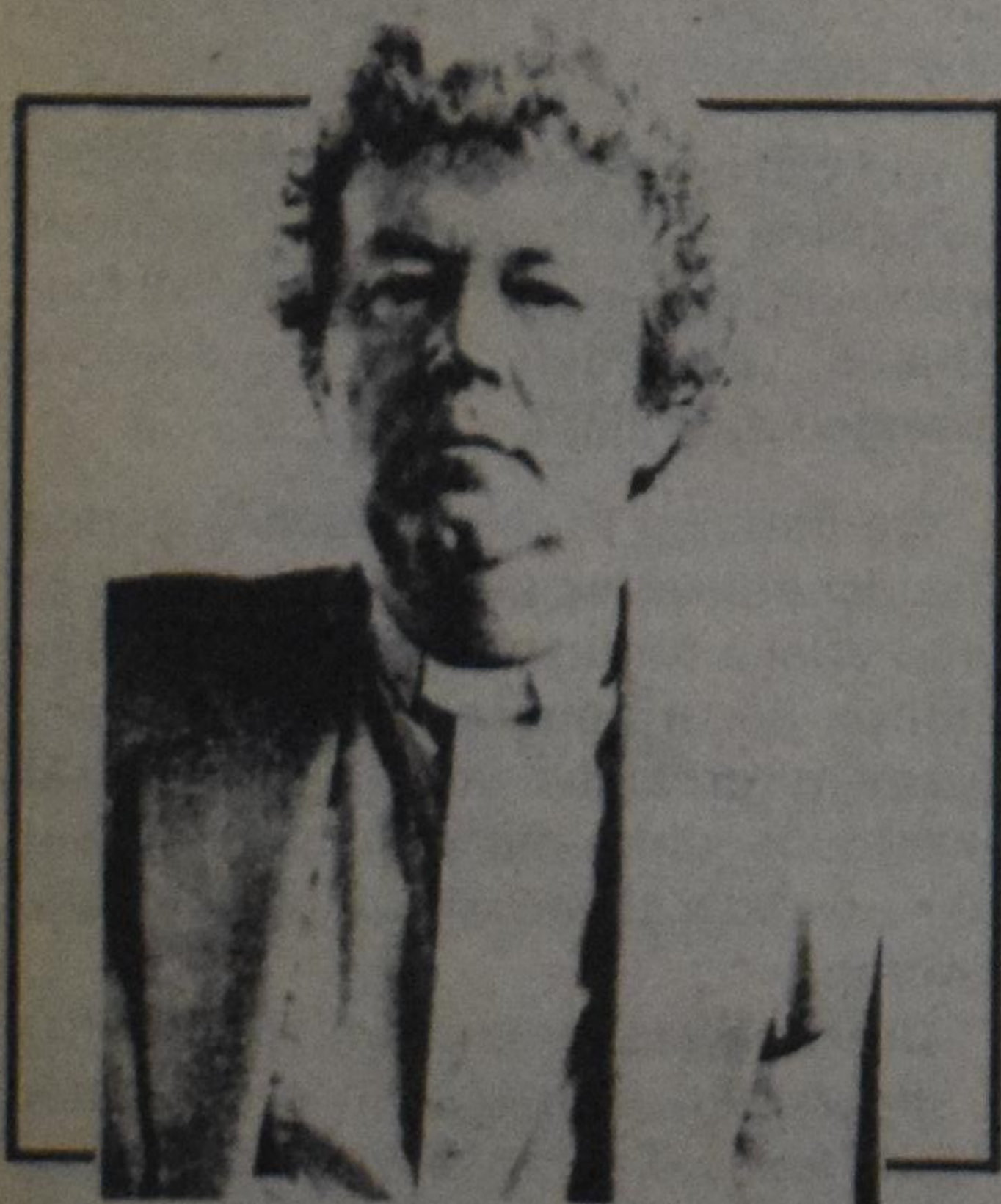
and clothing. "We tell them: 'we're there to help you, we understand your problems. We're not some big commercial operation that can hand over thousands of dollars, but we are service organizations helping your own blind people. Be reasonable. Someday you're going to be in power and you will need

international help.' That's how we go at the negotiations."

Rev. Overduin, in the meantime, indicates that in principle he is opposed to giving in to all the demands. "A lady phoned and said that the money could easily be raised," he said. "But we can't

Continued on page 15...

United Church minister formed Clergy Abuse



Kaye McKibbin

Bert Witvoet

decade "in a very quiet way" but went public last fall when he turned his study into an actual project. According to him, all denominations are experiencing problems in pastor-congregation relations but some more than others.

A theological problem

McKibbin sees the root problem in his church as "a lack of understanding of what constitutes a church and the calling to be a minister." It's a theological problem, he says. The church has become so secularized that the pastor is considered a hired hand who has no right to preach what he feels called to preach. "Some people think they have the divine right with their ministers because they pay their salary."

Having come from a business background, McKibbin feels that the church is aping the managerial system of the world and not doing a very good job. "In our business dealings we were far more ethical than many boards in the church are," he commented. "Reporters I have talked to are aghast at how the Christian church treats its ministers."

According to Rev. McKibbin many people in the United Church have grown up in that church but are without the deepening experience of Christian conversion.

Two groups in trouble

Among the ministers in trouble in the United Church, two groups predominate

says McKibbin. There is the evangelical stream, conservative or charismatic. Their sense of obedience to the message of the gospel is not widely appreciated.

Then there are the older ministers who are becoming too expensive for some congregations. The longer a person serves in the United Church the higher his salary. This means that the older ministers are sometimes asked to leave because the church feels it cannot afford him anymore. Although such an action may be understandable it leaves the older minister without a church and without an income after the severance pay has been consumed.

Personal experience

Kaye McKibbin became interested in

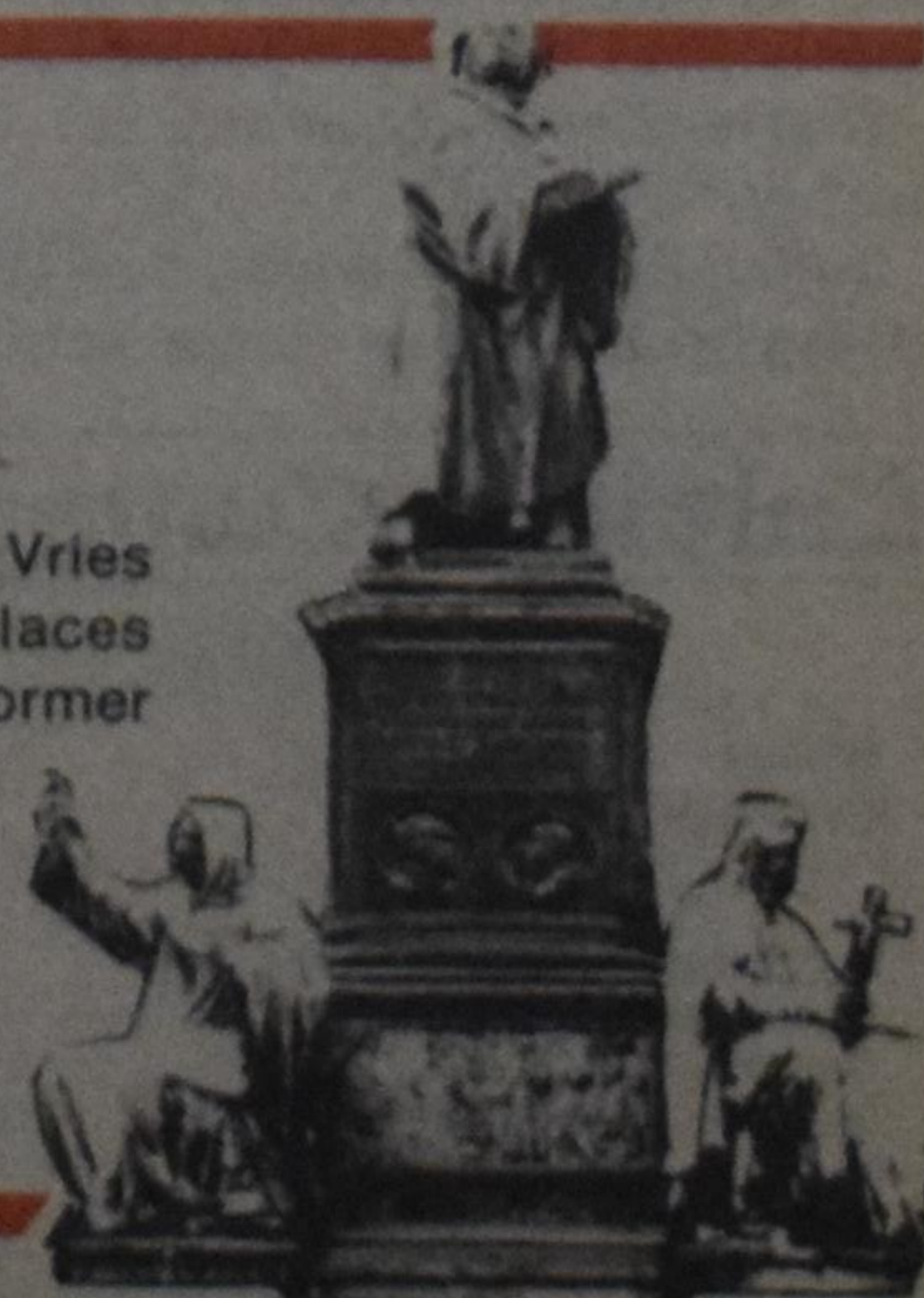
the matter of clergy abuse through his own experience of difficulties with a board. Being a neo-evangelical by his own description, having been influenced "by those Reformed characters at the Institute for Christian Studies on College Street in Toronto and the Sojourners group in Washington, DC," he felt the pinch of what it means to preach an evangelical message in the United Church.

He recalls saying to himself, "If I'm a winner in my conflict situation of a couple of years ago, I'd hate to be a loser." His experience led him to study the whole matter of pastor-church relations.

Continued on page 5...

De Vries reports on Luther celebrations in Germany

In May of this year, C.C. staff member Harry de Vries toured East and West Germany to visit the places associated with the life and work of noted reformer Martin Luther. The occasion was the 500th anniversary of Luther's birth. In this issue we publish his articles alongside some other material on Luther.



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Ministers in the United Church of Canada who experience difficulties with their churches can now turn to an advocacy group called Clergy Abuse. The organization was founded by Rev. Kaye McKibbin of Metcalfe, Ont. last November and offers support to ministers and their families who are involved in confrontations with boards and churches.

McKibbin has been studying the matter of clergy abuse for almost a

Viewpoint

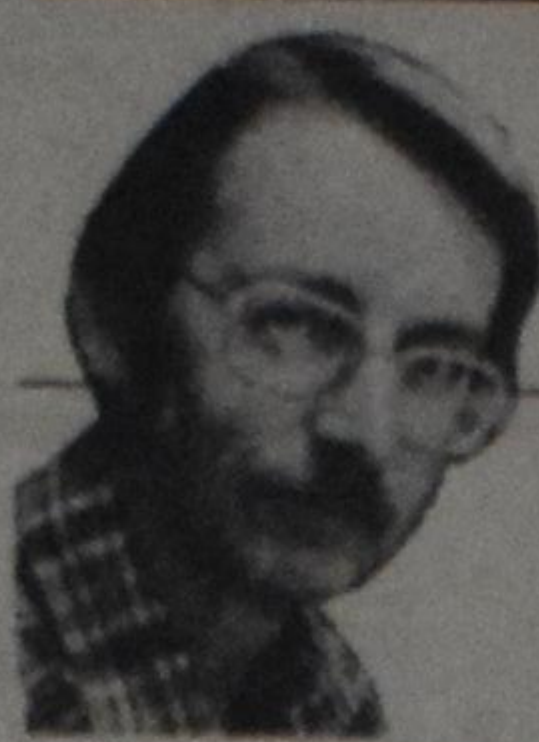
The Ministry of Word and Sacrament - just another job?

Something has happened to the idea that the ministry of the gospel is a vocation. At least, something has happened to that idea as it is held by mainstream Canadians. Their churches (the mainline ones) are reaping the fruits of this change.

Think of how last year the Roman Catholic Diocese in Toronto posted a crucified Christ on billboards throughout the city with the inscription "Dare to be a priest." That's a switch, to say the least, from a previous reliance on a still, small voice to convict young men in their hearts that they might be called to a non-glorious vocation of ministering the word and sacrament.

Think of the front page story in this issue about United Church ministers. Think of how, according to Rev. Kaye McKibbin, they are treated like hired hands by churchmembers who no longer think of the ministry as a God-given vocation. It seems that if the board pays the piper it also calls the pulpit tune.

The Monday, June 27 issue of the Toronto Star ran a feature on an Anglican priest, Fred Miller, whose own sense of calling is best summed up in his remarks: "I'd like to be remembered as someone who was energetic, had many-interests, touched people's lives



Bert Witvoet

Editorial

at important times in their lives, someone who was exciting, playful, sexy and a good rugby man."

He comes across in the interview as all of that, but the question one may ask him is, "How dare you be a priest?"

Miller does not consider himself the angelic type. He sees himself as a drinker, sportsman and a lover of people. That in moderation may not be all that bad. But the fact that he is not "into saving people in the traditional sense - getting them to confess Jesus as their Saviour," seems rather strange, even if we do allow for the awkward wording. By his own admission he does not understand that. "I know it works for some people, but it's just not my stuff," he comments.

How is it possible that a man with such a secular profession of "faith" is allowed to retain his ministerial status in the Anglican Church?

Something has happened to the concept of the calling to be a minister, for sure.

Perhaps what we have here is a reaction to a previously high view of the ministry - a view that placed the vocation of minister or priest in a special category. Whereas in the past the minister was thought to be the only one who could really speak of a calling of God, he is now placed alongside all other commoners, who are also treated as hired hands and appealed to by advertising ("Join the armed forces - there's no life like it") and who too like to boast of their drinking prowess and sex appeal.

For ministers to be placed alongside other people is not a bad idea. We should have thought of it much earlier!

But perhaps the better way, the more biblical way, and to a certain extent the reformed way, is to raise the level of the general calling of all men and women to the high level of vocation as previously held by ministers only.

I say "to a certain extent the reformed way" because reformed practice has not always lived up to its creedal billing. The "dominee" cult has not entirely died out. Conversely, the reformed churches have not always treated their

ministers with the kind of loving, understanding support they needed either. Putting the ministers on a pedestal on the one hand and scrutinizing them like personal property on the other has been one of the strange ironies of reformed practice.

I would venture to say that each reformed pastor has his story to tell about clergy abuse.

But the point is, unless we see all lawful work and positions within the framework of a holy calling by a God who lays his claim on factory, kitchen and pastor's study, we will not know how to call each other to accountability, how to advertise for priests and how to touch people's lives at important times.

That would still leave room for some special (I say it with caution) consideration for those who dare to be a priest or minister. That would be in keeping with I Thessalonians 5:12,13 "Now we ask you, brothers, to respect those who work hard among you, who are over you in the Lord and who admonish you. Hold them in the highest regard in love because of their work."

It appears that clergy, along with other Christian leaders, may enjoy a special love and respect ... because of their work.

Old Cal on women in and out of office

Old Cal was whistling a childhood Scottish lyric as we roamed around the campus of Calvin College in Grand Rapids, MI. We had arrived to take in the final few days of synod of the Christian Reformed Church.

I was there on journalistic business; Cal came along to "see how well you Dutchmen bicker." Besides, he told me before we left home, his vegetable garden was weed-free and his organ loft ornaments were spotless. What else is an aging hermit to do in the summer heat?

It was air conditioned in the Fine Arts Center (I had warned him) where synod was meeting. He was wearing a long sleeve shirt to keep the draft out of his bones.

He appreciated the struggle which synod had with the Gereformeerde Kerken in Nederland (GKN) and he tried hard to grasp the six strands of ecclesiastical fellowship.

"Seems to me you folks should either recognize 'em as brothers and sisters in Christ or you don't. Taking away two of them six conditions seems silly. It's like saying you're almost pregnant: either you are or you ain't."

I told him it was more like treating your mother as though she were your step mother. "The GKN seems just a bit further removed from us now but we still love her."

During the coffee break I saw Old Cal talking to Dr. Klaas Runia about the



Keith Knight

Editorial

concept of "homofili." They may still have been talking if I hadn't handed him a coffee and danish (pastry continues to be his weakness).

When it came around to talking about denomination finances - quotas, ministers' pensions, Fund for Needy Churches - Cal simply wasn't around. Seemed as though he found his way into the FAC organ loft.

"Whadya doin'?" I whispered when I opened the loft door. "Comparin' homesteads," he snorted. "This one's air conditioned; see what you can do fer me back home, will ya young feller?" "Sure, sure" I promised as he bumped into a rank of reeds.

The discussion on women deacons came as a surprise to Old Cal. I had told him before we left home that that entire discussion would be held next year when the matter of headship would come up.

The discussion focussed on whether the moratorium on women deacons should be lifted or whether synod

should wait for one more year until the headship report comes in to synod. I explained to Old Cal that synod decided in 1978 that women may become deacons. That decision still stands but subsequent synods decided to delay implementation of that decision.

Old Cal told me that the Presbyterian Church in Canada has had women as ordained ministers since 1966 and that, despite opposition from some conservative corners, that move has done the church a lot of good.

"But is it biblical?" I asked him, parroting the questions which are asked so often by those opposed to women's ordination.

He leaned back in the soft chairs, walking stick across his lap. "Is Christian labour and politics biblical? How about Christian Reformed golf; where do you find that in the Bible? You see, young feller, you folks say that you respond to what the Bible says to us in 1983. How do you folks put it? God rules over every area of life: boys and girls in Christian schools, men and women in labour and politics, farmers and wives on the fields, men and women organists, men and women Sunday school teachers, but only men as elders and ministers. Is bein' an elder or minister a holier vocation? All of a sudden you folks go scurrying to the Bible to look for a text that says: 'Women may become ministers'. Show me a text that says: 'Build Christian schools'?"

"It's a bad world out there, young feller; we need as many of God's soldiers out there fightin' the devil as we can find. We men can't do it alone. Tell me this. Do you have enough ministers right now to fill every pulpit of every one of your churches?"

I told him that there are about 100 vacancies within the denomination which means that one out of nine churches is without a minister. I added that, to my sporadic knowledge of CRC church history, there has always been a shortage of ministers.

Old Cal predicted that women would be serving as deacons by 1990 and that we would have women serving in all four offices (minister, elder, deacon, evangelist) by 2000.

We listened to the speeches during the debate on women. Many of those who spoke stressed the fact that the church (local congregations) was not ready for ordained women yet but that the time would come when we could not deny women their rightful place in the church.

Old Cal had seen enough. "I think that I understand your church a bit better now", he said as he relished a soft ice cream cone. We packed our bags and headed for the car. We met Dr. Runia on the parking lot.

"Keep fightin' them battles," Old Cal urged.

"But of course," smiled Dr. Runia.

Calvinist Contact

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Letters

A relaxed post-game wrap-up

As the readers know by now, the question of Dutch in C.C. has been resolved. We will carry Dutch articles for the benefit of the many readers who appreciate them.

The correspondence has been heavy, and it was not possible for us to publish all the letters we received. We want to thank our readers for the vital interest they have shown in their paper. It was a lively discussion.

And it's good to know that our parents and grandparents still carry a lot of clout (Let's hear it for senior power!).

There are still a few letters that we would like to publish in this issue. They allow us to reflect, perhaps with a bit more distance now that the decision has been made, on what maintaining the Dutch heritage may mean.

The poem, partly in English, partly in Dutch, leaves us with an interesting solution: I take it that the author wants us to relax, or does he want us cleansed?

Bert Witvoet

Let Reformed community focus on essentials in heritage

Your initiative to discuss the merits of the retention of the Dutch language in *Calvinist Contact* is a courageous one. It will compel *Calvinist Contact* to focus its objective as a periodical: to be an independent Reformed Christian Canadian news weekly, attempting to serve a religious constituency, or to be a Reformed Dutch immigrant Contact, aiming at an ethnic constituency.

Of course, these target groups partly overlap, but they are not synonymous, and will diverge more over time, as younger generations inevitably lose their Dutch ethnic allegiance, but hopefully retain their Reformed heritage. Both of these objectives are, of course, in themselves legitimate, but increasingly difficult to combine.

Because I only came to Canada in 1975, I am not one of the "founding subscribers" of this paper. The wishes of those that gave *Calvinist Contact* its start should, in my opinion, prevail. However, I do wish to plead with these longtime supporters to allow *Calvinist Contact* to assert the first of the two objectives, that is, to emphasize the Reformed Christian part of its heritage.

As a recent immigrant, I speak, read, write and, in fact, increasingly appreciate the Dutch language. However, I am also convinced that it is futile to fight for something you cannot retain, and that the Reformed community should rather direct its resources to the essentials in its heritage.

A periodical is indispensable in

maintaining some coherence within the geographically dispersed Reformed Christian community in Canada. It is doubtful whether this community has the strength to start a new weekly of the quality and scope of this paper.

Perhaps it is even uncertain whether *Calvinist Contact* itself will survive the proposed transition. Only if its original constituency supports *Calvinist Contact* in this effort, might it be successful in providing contact between the next generation of "Calvinists" across Canada.

J.D. (Hans) Speelman,
Calgary, Alta.

We have obligations to courageous parents and grandparents



As a Canadian temporarily residing and working outside Canada, may I nevertheless offer a few comments in respect to C.C.'s ongoing language issue...

What seems more important in the order of things - and in the context of what may be possible and what may not - are obligations arising from our joint inheritance left to us by our courageous parents, grandparents and those of their generation, who were de facto modern day pioneers, who provided the will and the way on this side of the ocean, with God's blessings, for all manner of initiatives, including the stimulation for *Calvinist Contact* itself.

It is that generation to whom we as younger descendants owe a collective obligation of care and concern. That seems to me the priority issue and represents a real and present principle and thus much more than an image change.

C.C. occupied a very special place in the minds and hearts of my late parents and I am certain it does so for those of their generation. That, too, is part of our inheritance. As long as we have the good fortune to have many of them with us - together with their accompanying desire and need for some Dutch - you may wish to consider honouring and respecting that wish regardless of numbers.

You may agree that your perception of urgent need for guarded acculturation can wait just a little and accommodate the principle involved...

It may well be that none of us can assist you with a convincing substantial argument for an exact date; a point you seem bound on forcing. One compromise could be that you leave things as they are now for the time being and commit

C.C. and its supporting readers to a review in depth at three or five year intervals and gradually arrive at the desired format in respect to language.

Ralph L. De Groot,
Washington, D.C.

Avoid ethnocentrism of culture



I'm not Dutch myself, but married into a Dutch Christian Reformed family. I have appreciated very much the pride these people take in their heritage. To me it is a sign of independence and strength. It adds colour and depth to our often shallow North American mentality.

And so does the Dutch language in C.C. add colour and strength to the magazine. It reminds us that "Dutch is still a viable language. It is alive and important - 'our' language and the language of our fathers of which we are proud."

Why are there so many readers who want to take on the ethnocentrism for which North America is known? English is *not* the only language in the world. And the North American culture is only enhanced by the cultures and languages brought to it from across the ocean.

By publishing a bi-lingual and bi-cultural paper, C.C. is showing its open-mindedness and its adaptability in representing and giving its readers the best of two worlds.

Martha Hekman,
Sept-Iles, P. Quebec

Het bier is weer best, vergeet de rest!

If the itch is such to ditch the Dutch, scratching sure won't help too much. Not with pen and not with nail, publishers wishes will prevail.

Opinies komen in ruime maete, brieven van Schaafsma en Verstraete. De ene voor, d'and're tegen, en ik ben ook niet zo verlegen.

Ik denk, meneer de directeur, het voorkomen van een scheur onder de lezers van dit blad dat 'k al twintig jaar heb gehad, is zeker te verkiezen over sommige verliezen.

Zo, drink een bier en doe een plas, en laat dit blaadje zoals het was.

J. Oosterdag,
Mississauga, Ont.

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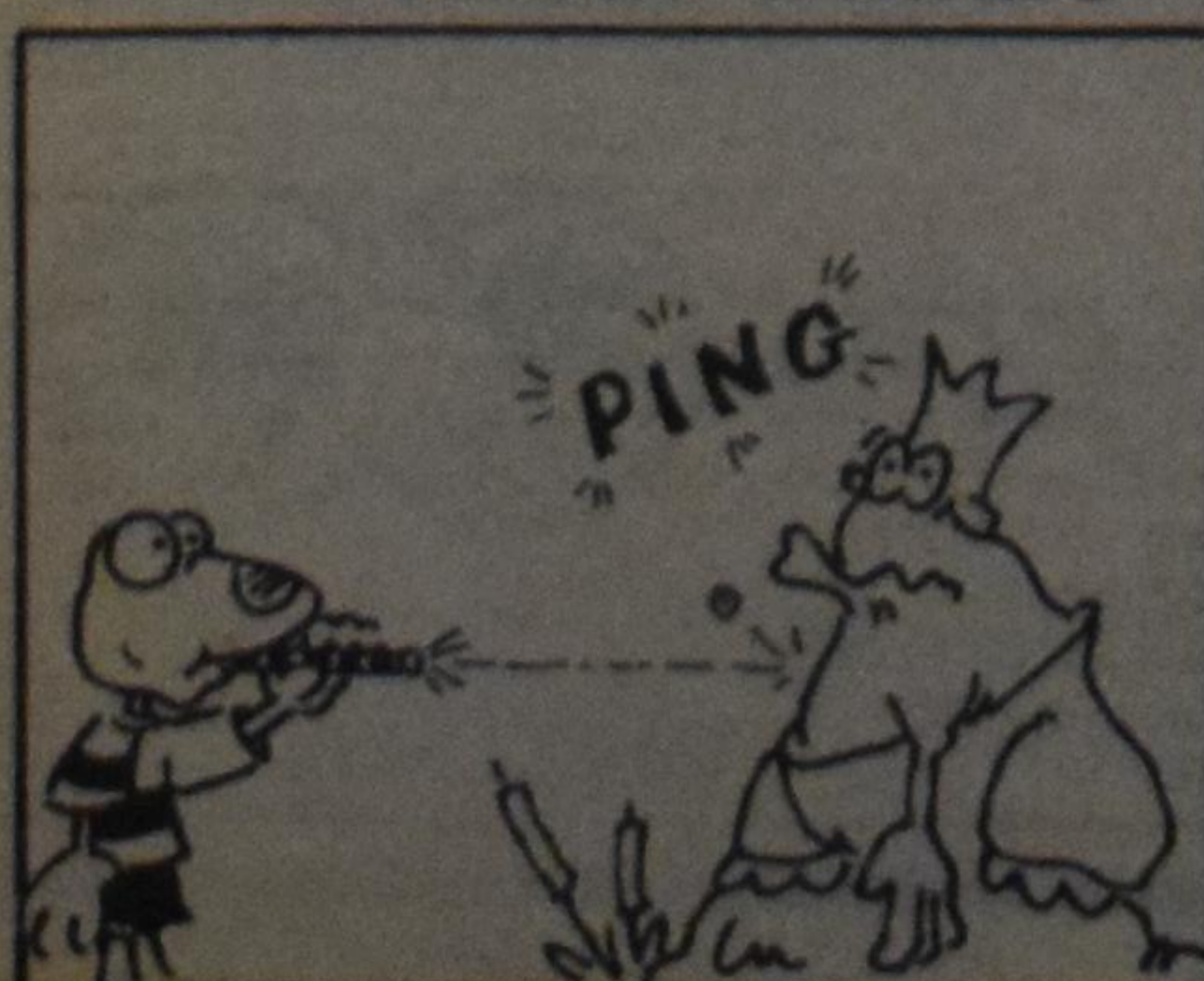
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Pontius' Puddle



Church

Pastoral Pondering

Lifesaving and growth

I don't know who wrote the following parable or where I found it, but here it is:

On a dangerous seacoast where shipwrecks often occur there was once a crude little lifesaving station. The building was just a hut, but the few devoted members kept a constant watch over the sea, while they went out day and night searching for the lost. Many lives were saved by this wonderful little station, so that it became famous. Some of those who were saved, and various others in the surrounding area, wanted to become associated with the station and give of their time and money and effort for the support of its work. New boats were bought and new crews were trained. The little lifesaving station grew.

Some of the members of the lifesaving station were unhappy that the building was so crude. They felt that a more comfortable place should be provided. So they replaced the emergency cots with beds and put better furniture in the enlarged building. Now the lifesaving station became a popular gathering place for its members, and they decorated it beautifully, because they used it as a sort of club. Fewer members were now interested in going to sea on lifesaving missions, so they hired lifeboat crews to do this work. About this time a large ship was wrecked off the coast, and the hired crews brought in boatloads of cold, wet and half-drowned people. They were dirty and sick and the beautiful new club was in chaos. So the property committee immediately had a shower house built outside the club where victims of shipwreck could be cleaned up before coming inside.

At the next meeting, there was a split in the club membership. Most of the members wanted to stop the club's lifesaving activities as being a hindrance to the normal social life of the club. Some members insisted upon lifesaving as their primary purpose and pointed out that they were still called a lifesaving station. But they were finally voted down and told that if they wanted to save lives of all the various kinds of people who were shipwrecked, they could begin their own lifesaving station down the coast. They did.

As the years went by the new station experienced the same changes that had occurred in the old. It evolved into a club and yet another lifesaving station was founded. History continued to repeat itself, and if you visit that sea coast today, you will find a number of exclusive clubs along that shore. Shipwrecks are frequent in those waters, but most people drown!

Rev. Peter De Bruyne,
Second Chr. Ref. Church, Brampton

Fringe benefits?

Approximately ten years ago, while I taught at the Toronto District Christian High School, I once made a study of the number of graduates who found their partner for life while attending this institution of learning. Perhaps not so surprising, the number of young men and women who had married a former school-mate was substantial. One could call this phenomena one of the fringe benefits of Christian Higher Education.

However, we can say the same of our Young People Conventions. Only recently I was privileged to officiate at a wedding where the couple had met a year ago at a convention in Guelph. While I was attending the All Ontario Convention in Ottawa, I reflected upon these things, and wondered how many of our young people would, during this convention, find their partners for life. Undoubtedly, a fair number.

And that brings me to my point. We live in a more or less isolated community, and our church is not a large one. I would therefore strongly urge that we encourage our young people to attend these conventions as often as they have the opportunity to do so, even if that means that we as parents have to help them to meet the cost.

Of course, they should foremost attend in order to become a part of these worthwhile mass-meetings, for it is a joy to hear them sing to and reach out for the Lord. But there are fringe benefits as well. They'll get to know other young people who love the Lord, and, who knows...! The Lord moves in mysterious ways, His wonders to perform!

Rev. William Suk,
Renfrew Chr. Ref. Church

Press Parade

Evangelism thoughts

Consistory has approved the Home Missions M.A.P. (Missionary Analysis and Projection) program to be done in our church. The purpose of M.A.P. is essentially three-fold: 1. to analyze what is taking place in the church now with regard to its' mission, its' goals, programs, resources, effectiveness

2. to ask what the church can do to minister more effectively with its' resources
3. to discover the best ways for the church to do what it can in its' mission and establish ways to evaluate progress

A team from Home Missions (probably three in total of which Henry de Rooy and Dave Tigchelaar are most likely two) will be coming on September 16-18 to work with the congregation in evaluating our total mission outlook. Meetings with the congregation and individual members are part of the package. Questionnaires to all those 13 and older will be passed out to be filled in. A report will be made by the team and presented and shared with the entire congregation.

So far we have one backyard for this summer's Backyard Bible School (Joanne Boonstras') from July 18-22. We would like to have three more. Also needed are two teachers and 2 helpers. CEF (Child Evangelism Fellowship) materials will be used. This is a one week program (one hour per day for 5 days). Last year was a lot of fun. So teachers and helpers please volunteer by contacting Joanne Luymes.

What is your attitude towards evangelism? Do you

feel we are ready or is this even the wrong question? Think about what George Sweazey wrote in "The Church As Evangelist":

Quality first?

If we were to delay evangelism until the church was spiritually ready, we would wait forever. Every congregation will remain only fractionally Christian. All Christians have unconverted areas in their lives. That is why the effort to get spiritually ready for evangelism so often leads to nothing. No church ever becomes qualified. Many a congregation or denomination has laid out an evangelism program that makes the first year a time of preparation, and the second year the time to start winning lives for Christ. It is a matter of record that in a large proportion of these programs

the second year *never* comes. Are we guilty of the same sin? Bulletin, Salmon Arm CRC, BC

The clock

The clock of life is wound but once, And no man has the power To tell just when the hands will stop, At late or early hour. To lose one's wealth is sad indeed. To lose one's health is more. To lose one's soul is such a loss That no man can restore.

(Author Unknown)

Thirty-nine people died while you read this short poem. Every hour 5,417 go to meet their Maker. You could have been among them. Sooner or later you will.

Hope Chr. Ref. Church,
Renfrew, ON

Press Parade

The items printed here have been taken from church bulletins to act as a pulse of the interests, concerns and the events in the churches of the Reformed faith.

Church News

Christian Reformed

Called

— to First, Barrie, Ont., Rev. John W. Jongsma of Shalom, Brantford, Ont.

Accepted

— to First, Thunder Bay, Ont., Mr. Barend Biesheuvel (as youth director) of Belleville, Ont.

— to Kemptville, Ont., Rev. Dick C. Los of Woodstock, Ont.

Available for call

— Rev. Paul Stadt, currently on loan to the Reformed Church in New Zealand, has been declared available for call by the Iron Springs, Alta. consistory. Rev. Stadt formerly served that church as pastor.

Church announcements

The consistory of the Aylmer CRC has decided to discontinue its monthly services in the Dutch language starting October 30, 1983 for reasons of diminishing need and attendance.

Classis meeting

Classis Hamilton meets for its regular session on Wednesday, September 21, 1983, in the Maranatha CRC in York. Items for the agenda should be in the Stated Clerks hands no later than Wednesday, August 17.

J.W. Jongsma, S.C.

Classis meeting

Classis Huron will meet September 21, D.V. All materials for the agenda must be in to the stated clerk by August 8, 1983.

B.H. De Jonge,
Stated Clerk

CR SEE

VACATION

With the preacher on vacation and the heat's hot aggravation many choose a recreation that is but an aberration of what ought to be a celebration to the God of all creation.

Klaas Sis

FROM COAST TO COAST

ALBERTA

Brooks-CKBR... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK... 9:00 a.m. 1230
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK... 8:30 a.m. 1230

Osoyoos-CKOO... 8:30 a.m. 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV (Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP... 8:30 a.m. 1450
Terrace-CFTK... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 9:30 p.m. 940

MANITOBA

Altona-CFAM... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810

Chatham-CFCO... 11:30 p.m. 830
Brantford-CKPC... 10:00 p.m. 1380

Ft. Frances-CFOB... 10:30 a.m. 800
Hamilton-CHAM... 7:30 a.m. 1280
Guelph-CJOY... 9:30 p.m. 1460
Kapusking-CKAP... 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV (Sat)... 7:00 p.m. 1350
St. Catharines-CJQR... 10:30 a.m. 97.7 MC
Sarnia-CHOK... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK... a.m. 1340

NOVA SCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC... 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall... 9:30 a.m. 1170
CFCL-Timmins... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

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Praise God for the mustard seed church

Thomas W. Klewin

"After a millennium and a half of Christendom, it has become habit to look only to the places where power resides for evidence of importance," says Martin Marty in his book, "The Hidden Discipline."

Almost twenty years after these words were written, North American churches still struggle with the importance of power, prestige, influence and success, equating all these factors with large numbers and big budgets as well as imposing structures. Today there is a new element in this success syndrome - the electronic church where radio and TV evangelists list their listeners and viewers in the millions.

And it is the so-called "successful" church that is spotlighted in religious journals, a church that has growing programs, more converts, increasing contributions and an expanding membership which requires more staff and facilities.

No one will deny that a Christian should be grateful for the growth God gives to His church wherever that may be. But the church is in real danger if it falls into the trap of "successitis", using such external signs as growth in numbers, facilities, activities, and budgets as indications that some congregations are more faithful than others, are functioning in the New Testament manner to a greater degree than those congregations who are struggling to maintain membership and budget levels.

What can this do to struggling churches, pastors, even missionaries? I recall the words of anguish uttered by a

missionary in Japan, who after five years in the field could count his converts on the fingers of two hands. And his question to me still haunts me, for they were words spoken in despair and frustration: "How can I justify the monies poured into this mission field when other mission fields seem to be reaping much bigger harvests?"

Church members and even pastors can become defensive in explaining why their congregation is not growing as rapidly or seems to have less success than others. It can become a discouraging factor in the life and mission of a congregation. But a small congregation can take some positive action in fulfilling its role in the life of the church. I have reminded members of the small rural churches I have served on an interim basis that there are things they can do:

They can ask God's Spirit to keep them faithful to their calling. No matter the size or potential, God calls each of us to be a part of His people in the place where we live. No other congregation, not even the 1,500 member city congregation, can do the job for us. Our task is to proclaim Christ as Lord and make it a challenging and joyful experience where we are at.

They can recognize that as members of God's Kingdom they are called on to praise Him for the mustard seed as well as for the mustard tree. The size of the tree lies in God's hands, not man's.

In the small rural communities that I served, farms grew in size, rural families decreased in numbers and size of families, and small congregations ceased to grow. Young people left the area to search for jobs and careers elsewhere.

But the task of planting the seed in those who left remained the responsibility of the rural congregation. There is a division of labour as Paul noted where some plant, others water, and some harvest, but in all of these areas it is God who gives the increase.

They can rejoice that their location, out of necessity, compels them to know their brothers and sisters in Christ in a closer, more personal manner.

They can thank God that their size enables new members to become involved immediately in the work of the church.

They can be thankful that they can understand their relationship to the church as such, to their role in maintaining the educational and missionary functions of the church.

They can, with God's presence, have the courage to refuse to settle for excuses. Their day to serve the Lord is now, not when or if their numbers grow larger and their budget increases in size.

They can look for strengths and concentrate on them. Just as each individual has been peculiarly gifted by the Holy Spirit, so has each congregation. Good stewardship requires that these strengths be fully utilized for the good of God's Kingdom.

They can ask their church to do what every congregation is expected to be - a mustard tree, without waiting for their tree to become the size of the larger congregation. In the parable of the mustard seed, Christ talked of the tree as providing shelter for the birds of the air (Mark 4:30-32). That kind of task

doesn't require that a congregation be a certain size before it can begin to offer shelter, refuge, protection, and strength to those who come seeking those elements from a

church that finds its source for being in Christ.

Thomas W. Klewin is a retired minister and US army chaplain now living in Crapaud, Prince Edward Island.

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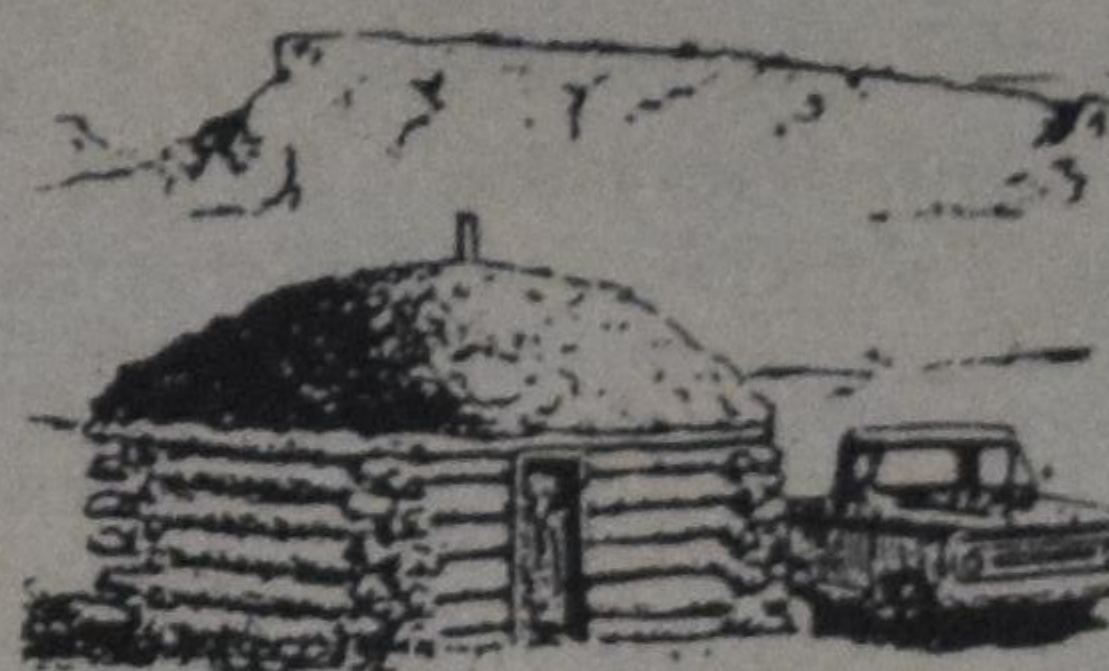
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United Church minister ...

Continued from page 1

At the moment McKibbin is documenting the stories of ministers and their wives and children in the church and taking down how they feel about the treatment they have received.

Neither court nor doormat

"It would be my hope that no one will have to resort to secular courts," he stated. At the moment at least 10 United Church ministers are contemplating suing the church in civil courts for wrongful dismissal. But that is not the thrust of the organization Clergy Abuse. "To sue is the decision of the person involved. The more spiritual a person the less chance there is that he will sue."

"But we do have the opposite problem more often," McKibbin remarks. Many ministers have this wrong notion that they should be the

doormat of their congregation, that they should allow themselves to be mistreated without complaining.

Call to accountability

Clergy Abuse looks for a creative way of reconciling the parties and righting the wrongs. It wants to call the church to accountability, first of all to God and his Word. But he comes back to saying that the United Church has lost its roots in the Scriptures and this makes an appeal to obedience frustrating.

McKibbin also referred to a cultural problem within his church. "Anyone who comes to minister in our church and is from another culture or background will experience difficulties. This week I'm going to see 4 pastors, all from Holland. They don't understand what's happening to them. Their appeal to the Scrip-

tures is not effective in resolving problems."

According to McKibbin the church has lost its sense of what it has to be obedient to. Just the other day a pastor was asked to resign by a church bureaucrat. When he refused to resign he was charged with disobedience. "Disobedience to what? They won't say what it is we have to be obedient to."

McKibbin says that the doctrine of the United Church is still largely biblical and that there is much to appeal to in the constitution of the Church as well. But the membership in the church shows a wide range from "left to right, to upside down to round and square."

The beginnings of a solution according to McKibbin lies in a return to the teachings of the Bible, and a stronger application of Christian discipline at all levels of the Church, both lay and clergy.

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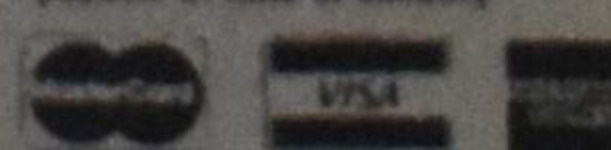
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Education

Chalkmarks

Graduation notes

In June, grade eight students in Ontario look back and say goodbye. If you live in British Columbia you do that after grade seven. In Alberta you wait until you have run through nine grades of elementary school, not counting Kindergarten.

Whatever the grade level, in June you get a little sentimental and silly. You can do that in English but also in French (see below).

How does he do it?

"Mr. Pott had two strange habits that I can't seem to forget. One is that he would always be perched up in the front of his class on his highchair. The other one that really bugged me was that he always had tomatoes on his sandwiches. When I took tomatoes on my bread, they always got smushed. How does he do it? ..." Pete Hamstra.

Tough and pretty decent

"I may have had some pretty tough times in the last eight years, but over all they were pretty decent. I like John Calvin Christian School and I hope God blesses it in the further years to come..." Kim Bruinink.

Not the funnest

"My eight years at J.C.C.S. are not the funnest ..." Tony DeWeerd.

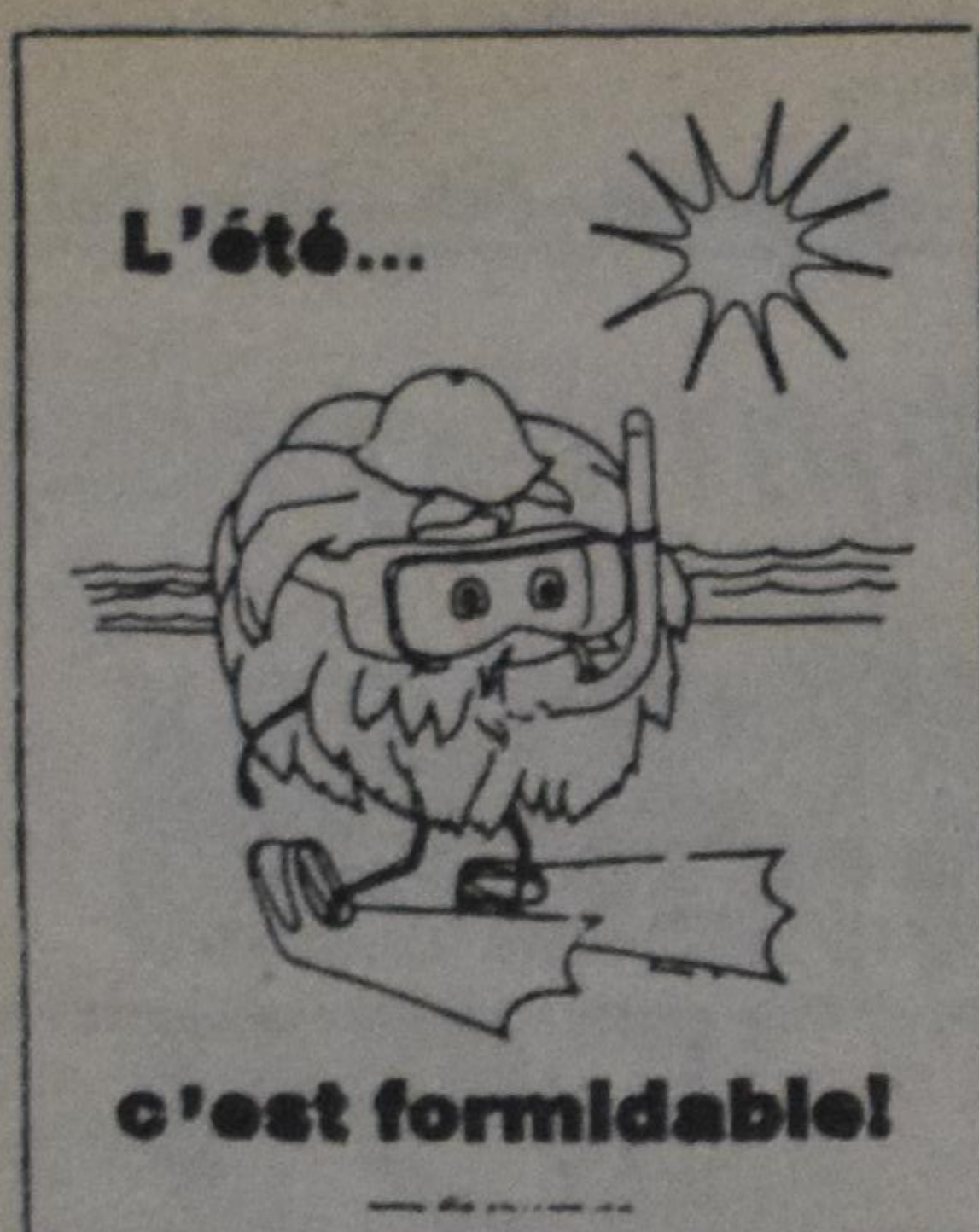
Even though ...

"Then in Grade Eight, I made the Hockey Team again with Mr. Wiersema as coach, even though he was coach we won ..." Jason Nieuwets.

John Calvin, Strathroy, Ont.
Graduation Newsletter

Félicitations!

À tous les élèves de grade sept: Ici, à Langley Christian,



vous êtes les plus vieux de l'école, vous êtes les exemples de tous les élèves. À grade huit, vous êtes les plus jeunes. Ce n'est pas pour apprendre les actions mauvais, mais pour continuez vos bons exemples! Soyez comme l'hibou sage: toujours heureux avec Dieu dans vos coeurs. "Rien n'est plus contagieux que l'exemple."

Bonne vacances d'été,
Madame Schaap
Langley (BC) Christian School,
Graduation Issue

Izaak de Rijke, B.Sc., LL.B., O.L.S.

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District 11 (CSI) appoints Curriculum Coordinator

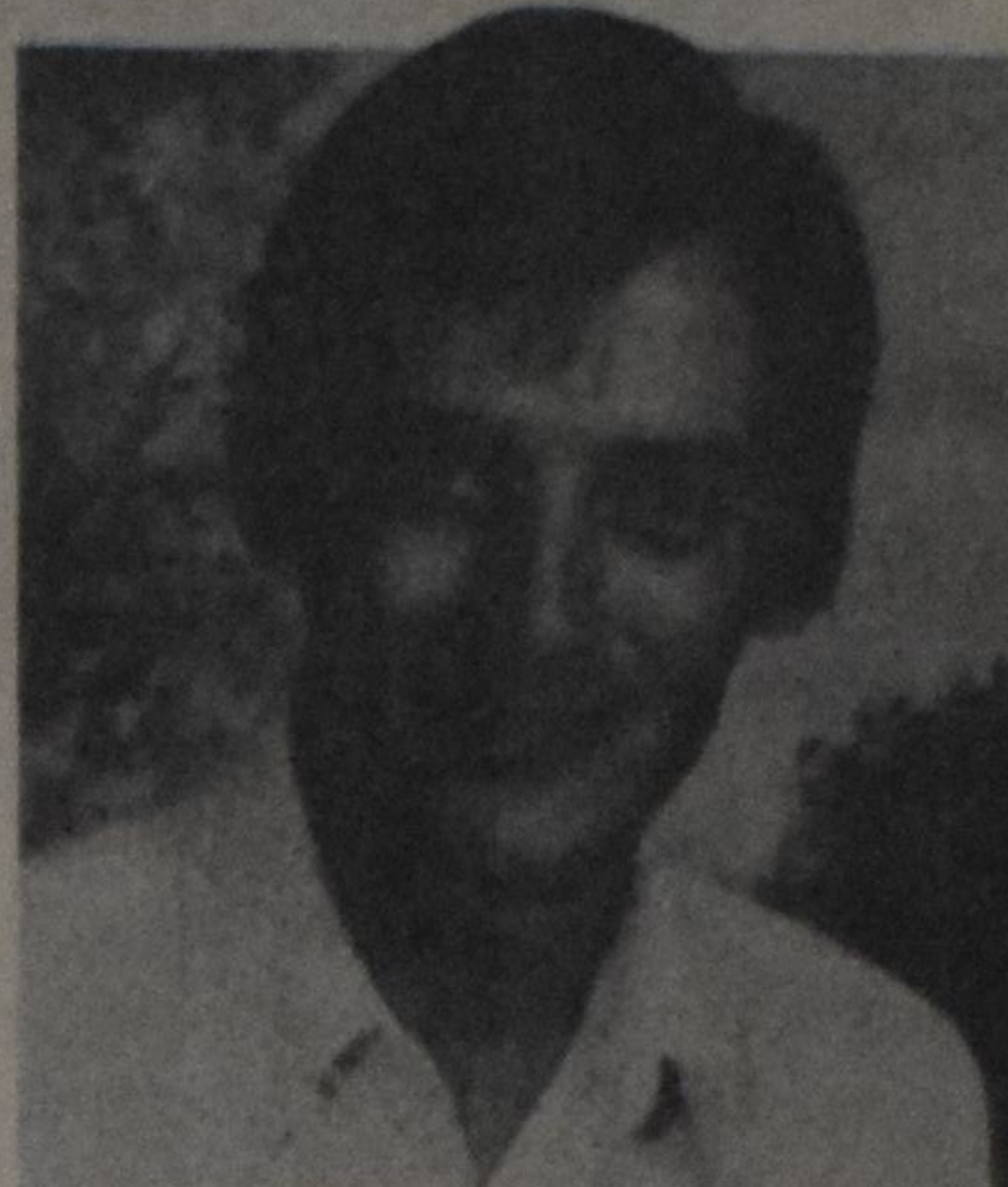
The Board and member schools of Christian Schools International's District 11 (Manitoba, Saskatchewan, and Alberta) are pleased to announce the appointment of Mr. John Vanderhoek as Curriculum Coordinator for the District schools. Mr. Vanderhoek's duties will commence on September 1, 1983. The District Curriculum Office will be located in Edmonton and will serve as a central curriculum resource centre for the member schools.

The tasks of the Curriculum Coordinator will include the following:

1. to determine the curricular needs of the District 11 schools and to initiate and coordinate projects to meet these needs.
2. to encourage local and District-wide development of units which are distinctively Christian in perspective, pedagogy and content.
3. to facilitate exchanges of resources and talents between teachers in the District.
4. to plan professional inservices and workshops for staff development.
5. to consult with School Boards, Education Committees and teachers regarding provincial program requirements.
6. to maintain a current resource centre for teacher use, consisting of units, course outlines, and textbooks which are written from a Christian perspective.
7. to advise the C.S.I. curriculum department and other agencies regarding curriculum development needs.

John Vanderhoek was born

in The Netherlands in 1939. He attended schools in The Netherlands, Kingston, Ontario, and graduated from Hamilton Christian High School in 1960. He received his B.A. from Cal-



John Vanderhoek

vin College (Grand Rapids, Michigan) and is completing his MAT from that institution.

His teaching experience is varied, having taught in Rexdale, Ontario, Chatham, Ontario, Ladner, B.C., Agincourt, Ontario, and Edmonton, Alberta, serving as principal in his last three schools. Currently he is the Vice Principal at East Edmonton Christian School and also

serves as K-6 Curriculum Coordinator for the Edmonton Christian Schools.

John has also served on a wide variety of committees and Boards in Christian education and the Christian community, including the Canadian Curriculum Council, British Columbia Teachers' Association, Ontario Alliance of Christian Schools Education Committee, District 11 Curriculum Advisory Committee and the Bethel (Edmonton) Christian Reformed Church consistory.

John and Ann Vanderhoek, his wife of 23 years, have five children and have recently been blessed with their first grandchild, hence the "gramps" sign on his desk.

We wish John and his family God's blessing as John begins his new task. After many years of planning by the District Board, the position has become a reality. It is our hope that the lives of many students, teachers, and parents may be enriched by the work John does.

Ary De Moor
(Chairman, District 11,
Curriculum Advisory
Committee)

Private Schools in Alberta under scrutiny

EDMONTON (Alberta Education) - Education Minister David King announced today that Alberta Education will be

conducting a study of private schools in the province. This study is scheduled to begin August 1, 1983.

"The purpose of this study is to examine fully the development and organization of private schools in Alberta," said Mr. King. "This is a necessary step toward planning the future of education in Alberta."

The study will examine the financial issues related to private schools, the impact of private schools on the public school system and on the education of children, and implications for public education and government.

In order to monitor the progress of the study a steering committee will be appointed by the Minister. This steering committee will consist of representatives of the Alberta Teachers' Association, Alberta School Trustees' Association, Conference of Alberta School Superintendents, public and separate school systems, private schools, Alberta Education and the public-at-large.

"We seek to ensure that meaningful standards of education are maintained in all schools, and that public funding of education is creating the best possible educational system," said Mr. King.

The Private School study is expected to be completed by June 1984, and will identify possible alternatives and make recommendations for future action.

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The life of Luther



1. Luther as Junker George at Wartburg Castle;
2. Luther and some reformation figures;
3. Luther;
4. Last supper of Luther and Melancthon;
5. Catherine, Luther's wife;
6. house building;
7. Tetzel;
8. Pamphlet, "To the Christian Nation";
9. Luther's father;
10. Luther's mother;
11. Luther preaching;
12. Luther as a monk;
13. Melancthon.

Luther: A man for all Christians

Glenn C. Stone

Excerpted and reprinted with permission of the Lutheran Council in the U.S.A.

The 500th birthday of that God-fearing, God-loving, God-trusting sinner Martin Luther is a different species of celebration from the observance of the various historic events of the Reformation period. While the 400th and 450th anniversaries of the 95 Theses in 1917 and 1967 naturally tended to highlight the element of "protest" and the 450th anniversary of the Augsburg Confession in 1980 focussed on the Church and the nature of its unity, Luther's 500th birthday will be more personal in its examination of one particular human being and his impact on history.

Therein lies both opportunity and danger.

Luther remains, as he was in his lifetime, a tremendously

interesting and complex character, capable of evoking strong reactions for and against and, what is more important, capable of being interpreted in some very diverse ways. The temptation is to portray him too simplistically, to find his central significance in the wrong place.

Luther has been put forth as the first modern man, the prototype of resistance to tyrants or the single-handed purifier of an incorrigibly corrupt Church; alternatively, as the arch-heretic, the one who shattered the unity of a previously unblemished Church or a medieval carryover holding the fort against the advance of reason and tolerance.

We cannot avoid today - even if we wanted to - the questions raised by his harsh remarks about Jews, papal churchmen and Anabaptists. We can expect to hear of these and other intemperate words of the

Reformer many times in the coming year.

Let us resolve to do our best to convey the complexity of Martin Luther. Such a response will readily acknowledge the sad chapters in his life, non-defensively point out the context in which they were played out and finally admit that in Martin Luther we have a flawed hero.

To do so will in fact be faithful to blessed Martin's own teaching about being simultaneously just and sinful, "simul justus et peccator." And it will not be too far from the spirit of much modern historiography in which portraits of great leaders are more nuanced in their shadings. Our doctrine of the communion of saints asks us to respect the great things God has done through his people but first of all to confess the great forgiveness he has bestowed on them.

The Lutheran Church does not stand or fall in its role in Christian history with the fortunes of Martin Luther. Nevertheless, as Lutherans we naturally have a proprietary interest in the man whose name, contrary to his own wishes, we bear. We would not be promoting his anniversary very forcefully if we did not believe that we have more good to learn from him than bad to deplore.

We need a positive focus to promote within the complexity of a real human being shaded in darks and lights. This focus can be found in Luther the proclaimer of the Gospel, opening to peasants, burghers and nobility alike the riches of the word of God.

The art that speaks most tellingly of this is not the heroic statues of Luther with Bible clasped to breast or paintings of the monk hammering on the door of All Saints' Church or

poring over the biblical manuscripts to perfect a vernacular translation.

The "real Luther" is the one portrayed in the Cranach altarpiece at Wittenberg in which Melancthon is baptizing, Bugenhagen is hearing confession and Luther is distributing the Holy Supper. Under this triptych is a panel showing Luther preaching the word, his arm outstretched toward the effigy of the crucified Christ with the church listening.

This is not a man who tears down but builds up the Church with the only infallible tool, the gospel of the grace of God in Jesus Christ.

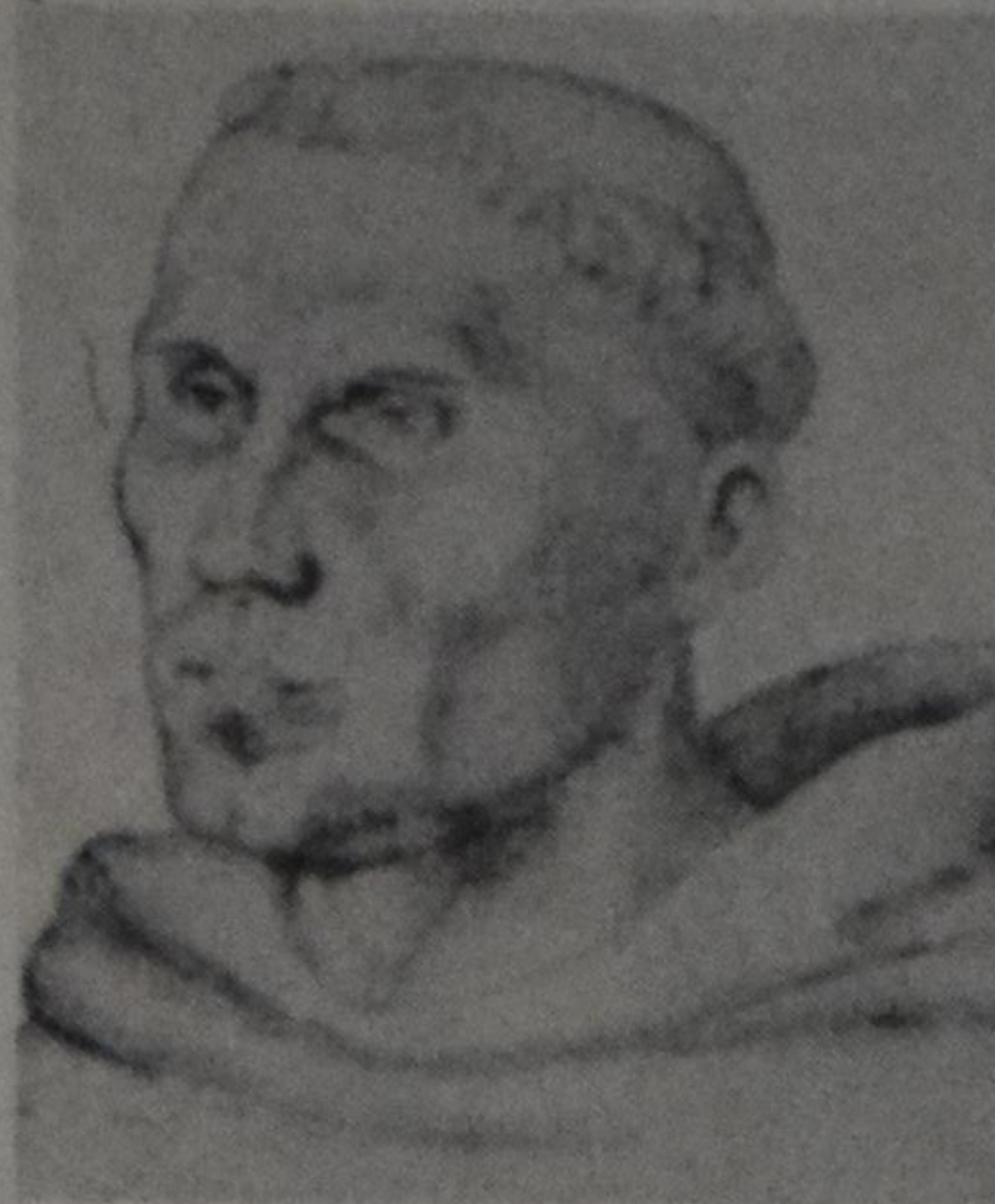
The Luther we would celebrate is a man for all Christians. He exemplifies our common human weaknesses. But far more important he points us all to one who is immeasurably greater than Martin Luther - the lamb of God who takes away the sins of the world.



A Luther Chronology

1483 November 10 Birth of Martin Luther at Eisleben
 1484 early summer Family moves to Mansfeld
 1497 Luther attends school in Magdeburg
 1498 Luther attends school in Eisenach
 1501 May Enrollment at Erfurt with a George Scholarship
 1502 Bachelor of Arts in Erfurt
 1505 Master of Arts in Erfurt
 Thunderstorm and vow to St. Anna to enter a monastery
 Entry to Augustinian cloister in Erfurt

1509 Bachelor of Theology
 1510 October Journey to Rome (from mid-Nov. to end of Dec.)
 1511 Transfer to Wittenberg
 1512 Doctor of Theology in Wittenberg
 1513 Lectures on Psalms and other Bible books begin
 1517 October 31 Posting of 95 Theses on Castle Church door
 1518 August 7 The Pope cites Luther to Rome
 August 8 Luther appeals to Frederick the Wise of Saxony for protection, which he receives
 October 12-14 Interview with papal legate Cajetan in Augsburg; his refusal to recant



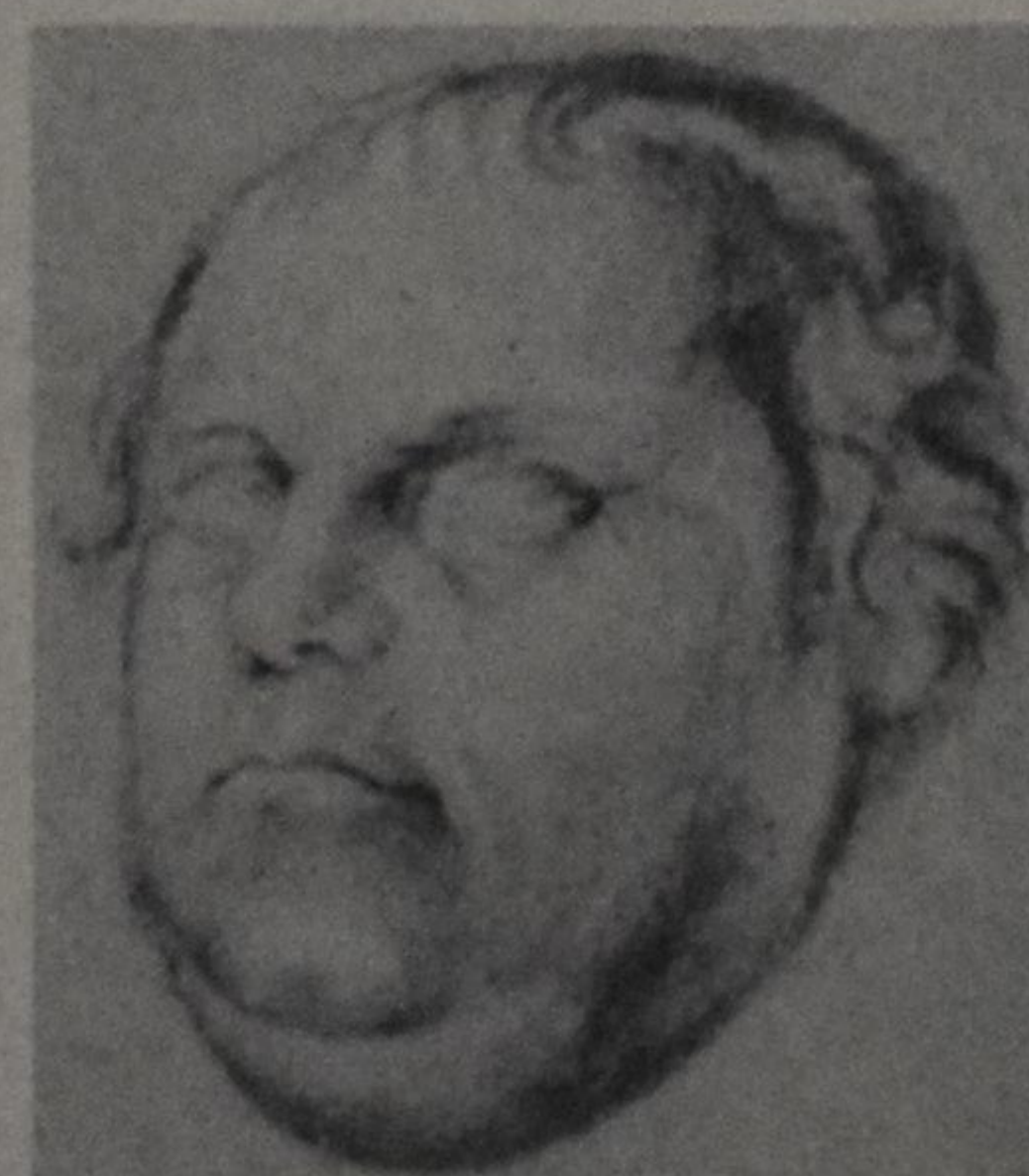
October 20 Flight from Augsburg
 October 30 Back in Wittenberg
 1519 June 28 Election of Charles V in Frankfurt, after death of Maximilian I
 July 4-14 Leipzig debate between Luther and Professor John Eck
 1520 June 15 "Exsurge Domine," the papal Bull, gives Luther sixty days to submit to the Pope under the threat of excommunication.
 October 6 "Babylonian Captivity" released in which Luther claims that the seven church sacraments should be reduced to two, baptism and holy communion

1521 January 27 Diet of Worms opens
 April 16 Luther in Worms
 April 26 Luther leaves Worms
 May 4 Luther at Wartburg Castle, Eisenach, where he hid as a knight, Junker George
 May 8 Edict of Worms denouncing Luther as a heretic
 December Beginning of Luther's translation of the New Testament into German, whereby the German language was established
 1522 March Luther returns to Wittenberg
 September Luther's New Testament published
 1523 July 1 Burning of the first Protestant martyrs, two Augustinian monks, in Brussels



1524 June 23 Beginning of the Peasant's War in the Black Forest with Muntzer
 1525 May 5 Luther's writing "Against the Robbing and Murdering Hordes"
 June 5 Revolt crushed
 June 13 Luther's marriage to Katherine von Bora, a former nun
 1527 summer Composition of "A Mighty Fortress"
 1529 October 1-4 Marburg Conference as an attempt to get Protestants to agree to a common confession; Luther's German catechism meant for the instruction of the people

1530 April 16 Luther moves to Coburg to be closer to Augsburg during the formulation of the Augsburg Confession;
 June 25 Presentation of the Augsburg Confession as a common expression of faith of a large part of German Protestantism made under the threat of Emperor Charles V. to put to the sword any one who did not conform to the regulation of the Roman Catholic Church
 1534 Publication of the complete German Bible
 1543 Publishing of Luther's unpopular pamphlet "Against the Jews"



1546 February 18

Luther's death at Eisleben, burial in Wittenberg Castle Church where he had posted his theses

Discovery of a Native

Harry A. de Vries

How is it possible for the German Democratic Republic (East Germany) to celebrate the 500th anniversary of the Protestant reformer Martin Luther? Are Marxism and Luther now suddenly compatible? Or is it simply a timely ploy to bring in the highly valued tourist dollars?

Luther is now part and parcel of East German history. His acceptance in the Marxist interpretation of history came as the result of a lengthy development of history, but in time for the GDR to be prepared for the onslaught of visitors in the 500th anniversary of Luther's birth on Nov. 10, 1483. In fact, the GDR was busy with preparations for the celebration well before the West had even given any thought to the matter.

In the GDR preliminary planning resulted in the creation of a number of Martin Luther committees already back on June 13, 1980. Chairman of the state committee was none other than the head of state, Erich Honecker. According to reports, the 100-member national committee includes practically every governmental department and social body in the country as well as four observers of GDR church committees. On the occasion Honecker gave a speech in which he officially recognized Luther's rightful place in German history.

Luther important "humanist"

In his address Honecker stated that Luther had performed a very significant act in terms of Germany's social history by nailing his theses to the Castle Church door in Wittenberg on Oct. 31, 1517. And he called him one of the "greatest sons of the German people," adding that he was one of the world's most important humanists.

With such public acknowledgement of a former outcast, the stage was set for further study of Luther in a more favourable light. In September 1981 the popular science magazine "Einheit" of the Academy of Sciences in Berlin supported Honecker by noting that the GDR had an obligation to promote the importance of Luther, not only for the sake of German and world history, but also because of the fact that Luther had spent most of his life as a native of the GDR. It added that his "progressive" work was, in fact, part of the German heritage. According to Gottfried Maron who outlined the discovery of Luther in the GDR in a recent issue of the West German "Journal für Geschichte (History)," the nation began restoring important Luther sites at a pace that was quite astonishing for that country.

Not long ago Luther was called a traitor to the German

people because he did not support the peasants in their revolt in 1525, but rather spoke out against it. He was called a hireling or lackey of the bourgeoisie. Instead, a certain Thomas Muentzer, a contemporary reformer who had supported the peasants revolt was made out to be the hero of the 16th century. Even as late as the 1950s a film about Muentzer praised the latter and portrayed Luther in a derogatory way.

One of the first evidences of changes in attitude to the reformer in the GDR came with the release in 1967 of *Martin Luther: Gosse und Grenze*, a book by a Gerhard Zschabitz. Zschabitz wrote that Luther had actually had a wider vision of the Reformation than had formerly been perceived, and that he was in fact not a traitor but a notable bourgeois scholar of his time who helped bring about a very necessary step in the evolution of the Marxist state. Muentzer had really been a little too early for his time with his radical views wishing to change society in a violent way. Luther was the one more significant in terms of history.

This new acceptance of Luther was recently noted by a Dutch theologian, G.P. Hartvelt, in a Dutch church paper. On his trip to Wittenberg in 1967, Hartvelt said that he had witnessed a state sponsored parade led by a Luther character and concluded by tractors of the GDR farmers and factory workers, an indication, he said, of the role of the reformer within the social process.

New interpretation of history

The new emphasis on Luther was possible because a new interpretation of GDR history was being developed which holds that there was a three-hundred-year period of social development in all of Europe in which Luther had taken a very significant part. The social revolution had taken place in France in the 1800s, the political revolution in England in the 1700s, and a primary, theoretical revolution in Germany in the 1600s with the Reformation, which created a certain political awareness.

The Reformation, according to Maron, broke the power of the feudal ideology and was the beginning of the whole process of social development. Now Luther has taken over from Muentzer. Although Muentzer's name still comes up, even in this year's anniversary celebrations in the GDR churches, and he was still officially honoured as late as 1975 on the celebration of the 450th anniversary of the peasants revolt, the man is no longer held in such high esteem.

According to Maron, the new approach to history to include Luther could be safely developed for three reasons. First, the

Son

new interpretation fits in better with the events of history. The Reformation, which obviously had a very important part in German history and which could not easily be fit in earlier, can now be adequately explained.

The new theory of history also fits in better with the ideas of Marx and Engels. In fact Marx himself wrote in 1843 that Germany's revolution tends to be theoretical, and that the Reformation had actually been such a revolution. As it was with the ideas of Luther, he wrote, so it is with the philosopher, referring to himself. The

the historic Unter den Linden street in Berlin with its beautiful buildings.

The emphasis on culture comes to expression even in the organization of the Martin Luther tours in the GDR. The department of tourism's

Evangelical Church, meaning that a great many people belong to it on a voluntary basis and contribute to it without having to do so. In other words, reality may have had a significant influence on the shift in theoretical



Carl Marx (upper left), Luther (bottom) and Thomas Muentzer, considered historical German influences

revolution had begun in both their minds. Had Marx not made such a favourable comment, the new interpretation of history may well not have succeeded.

And, third, the new view of history fits in better with the political situation since the building of the wall in 1961.

The Reformation was not a solitary incident in German national history. It was one of many events for which the term "kulturelles erbe" or cultural heritage was coined. It includes the works of famous composers such as George Frederick Handel and Johann Sebastian Bach, whose compositions are now regularly celebrated in music festivals.

Interestingly enough the enthusiastic embracing of Luther by the communist state is in line with efforts to strengthen that German "cultural heritage."

Back in 1976 the ninth congress of the ruling party stated that "Everything that is great and noble, humanistic and revolutionary, is preserved in the GDR and placed in a living relationship to the tasks of today." Included in the heritage are such things as the beautiful gardens of Sanssouci built by Frederick the Great and

current policy is that every Martin Luther tour is to include a cultural event. On my recent tour of the GDR our travel plans were altered considerably to include an opera in Weimar even though we had not asked for it.

Political implications

The shift in interpreting history carries with it a great deal of political import with respect to Luther since it has to do with the national identity of the German people. Historically the GDR was the early battleground of the Reformation, a fact that cannot be easily ignored in terms of the worldwide anniversary and because more than 40% of the population belongs to the Protestant

emphasis.

Luther has had to pay a price for becoming a favoured son in the East by being portrayed as a humanist, bereft of real religious importance. But, notes Maron, that image of the reformer already existed in the 1800s with the secularization of German Protestantism.

However, he also points out that for Christians in the GDR this anniversary will present a golden opportunity to explain why they do not need Marxist theories to explain reality. Here is the perfect chance for them to explain one of the basic differences between Marxism and Christianity in discussing the pivotal point of mainland European history.

Now that Luther has found his niche in East German history the GDR has no problems in celebrating his anniversary in a rather big way, even though it coincides with the 100th anniversary of Marx's death. The banners have been hung out, the posters are up, important sites have been restored, souvenirs are available, tours are available and the guides are already leading groups about the countryside. The GDR is prepared with an impressive show, curiously enough just in time for the 500th anniversary.



Erich Honecker

At the time of Luther

- 1483 Martin Luther born in Eisleben (GDR) on Nov. 10
- 1484 Ulrich Zwingli born (d. 1531)
- 1485 Henry VII begins Tudor dynasty in England
- 1486 Portuguese discover Angola
- 1491 Ignatius Loyola born; founder of Jesuit Order (d. 1556)
- 1492 Columbus sails the ocean blue
- 1497 Philipp Melanchthon born; German reformer; colleague of Luther (d. 1560)
- 1498 Savonarola burned in Florence
- 1500 Introduction of silver guilders in Germany
- 1502 Peasants' revolt in bishopric Speyer
- University of Wittenberg founded by Frederick, elector of Saxony
- 1503 Canterbury Cathedral finished (begun 1070)
- 1504 Venice sends ambassadors to Sultan of Turkey proposing Suez Canal
- 1505 John Knox, leader of Scottish Reformation (d. 1572)
- 1506 Johann Tetzel selling indulgences in Germany
- 1508 Maximilian becomes emperor
- 1509 Henry VIII (at 18) king of England
- John Calvin (d. 1564)
- Beginning of slave trade
- 1512 Shi'ism becomes state religion in Persia
- 1513 Peasants' revolt in Wurttemberg and Black Forest
- Balboa discovers the Pacific Ocean
- Juan Ponce de Leon discovers Florida
- 1516 Erasmus Greek Testament
- 1517 Coffee in Europe for the first time
- 1521 Pope Leo X confers title "Defender of the Faith" on King Henry VIII for his "Assertio septem sacramentorum" against Luther
- 1523 Sir Thomas More elected speaker of the English House of Commons
- Spanish find Jamaica
- 1524 Peasants' revolt in Germany, with Thomas Muentzer
- Zwingli abolishes mass in Zurich
- 1525 Peasants revolt suppressed, Muentzer killed
- 1526 Anabaptists settle in Moravia
- 1528 Reformation begins in Scotland
- Austrian Anabaptist Balthasar Hubmair burned in Vienna
- 1530 Charles V as German emperor of the Holy Roman Empire
- Augsburg Confession, prepared by Melanchthon, signed by Protestant princes and the formation of the Schmalkaldic League against Charles V
- General use of the spinning wheel
- 1531 Henry VIII the supreme head of the Church of England
- Reformation in France with John Calvin
- 1533 Henry VIII marries Anne Boleyn
- Thomas Cranmer becomes archbishop of Canterbury
- 1534 Jesuit Order founded by Loyola
- Jacques Cartier on his first trip to America, Newfoundland
- 1536 John Calvin's *Institutes of the Christian Religion*
- Reformation in Denmark and Norway
- William Tyndale, English reformer and Bible translator, burned.
- Henry VIII takes new wife, Jane Seymour; Boleyn executed
- 1539 First Christmas tree in Strassburg
- 1540 Henry VIII: Anne of Cleves as wife #4; Catherine Howard as #5
- 1541 John Knox heads the reformation in Scotland
- Spanish conquer the Maya tribe in Central America
- 1543 Henry VIII marries Catherine Parr (#6)
- 1545 Council of Trent deals with the Reformation and the Counter Reformation
- 1546 Martin Luther's death, Feb. 18 in Eisleben, burial in Wittenberg

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Part of the Reformation memorial in Worms

Protestantism in Germany 500 years later

Harry A. de Vries
C.C. staff

Nurnberg is the first German town to become officially Protestant and to receive high praise from Martin Luther for doing so. Now, five centuries later, the 13th-century Church of St. Lawrence, in the centre of the bustling city, is Protestant, a member of the Evangelical Church in Germany.

On my visit in May, young people in costumes were running about inside the huge edifice, preparing for a play that afternoon. Outside half a dozen others had set up a display of religious literature and were busily engaged in discourse with passersby in a sort of reformation of their own in the 20th century. Where have the 500 years gone?

In Worms, Speyer and Mainz, I strolled through the 800-year-old market squares with their abundance of spring produce.

The markets are the German "messen" so called after the masses.

Results of the Reformation

Life has gone on since the reawakening of Germany in the spiritual reformation of the early 16th century, but not without some significant dif-

ferences. The common man was released from the spiritual and economic control of the corrupt practices of the Catholic Church. There was a return to the reading of the Bible, to preaching of the gospel, and to a confession of every man's personal relationship with his Maker.

One of the results of the great awakening in Germany was the division of the land along Protestant and Catholic lines of faith. Today in West Germany, Protestants, of which most are Lutheran, make up about 45% of the population, and Catholics another 45% of the nation's 62 million inhabitants. There are estimated to be 8 million Protestants in East Germany (the German Democratic Republic (GDR)), and about 1.8 million Catholics out of a population of 17 million. In a land which has been divided in many different ways over the centuries, and which is still divided politically, the historic faith of the great reformer is still one thing that is shared by a large segment of the German people.

When Protestantism emerged as a result of the Reformation of the medieval church in the 16th century, it suffered from territorial and confessional divisions. As the rulers of the small German states decided on their religious allegiances, so it often was for their subjects, in much the same way as the kings of the Old Testament Israel led their people in worship.

Some German states became Protestant, mostly in the north, often for a mixture of religious and political reasons, but often to get from under the Roman Catholic yoke. Some vacillated and became Catholic in the end. That territorial division was in some ways not overcome until the turn of this century, but it is still evident in the organization of the Protestant churches today.

Church taxes

A Lutheran Christian is a member of a congregation in a given geographic area because of the boundaries within which he lives. Although he may attend church as and whenever he wishes, that is the church in which he can be married, have his children baptized or have them confirm their faith.

He contributes to that church, not in terms of annual pledges or by way of envelope donations as is the case in North America, but through his income taxes. About 10% of the tax he pays annually is for his church. In West Germany the church as a corporation has had the right to collect taxes since the time of the Weimar Republic.

Should a person wish to discontinue paying, he can notify the local tax office, but he will automatically lose his church privileges. However, the church is still open to him as a worshipper. In the GDR the

state has cut its ties with the church and no longer collects church taxes. It does allow for the church to exist within the bounds of the constitution, but not without some subtle pressure on members.

Most of the Protestant churches in Germany, with the exception of the Baptists and Methodists, were joined in a federation in 1948, calling themselves the Evangelical Church in Germany, The Evangelische Kirche in Deutschland (EKD). Attempts at union of the various territorial groupings began one hundred years earlier in 1848 in Wittenberg, but did not come to fulfillment until after the great wars, this time in Eisenach, now in the GDR. Thirteen Lutheran, two Reformed, and 12 United Churches in both parts of Germany, as well as the Evangelical Church of the Union, came together to form the new Church.

The Baptists, Methodists and a number of others that did not join, are known as the Protestant Free Churches with a membership total of about 1.2 million. But there are areas in which all the churches in West Germany work together.

Cooperative projects

Unity in diversity the EKD calls itself.

Although there are individual differences in member churches, there are many common fronts of cooperation. The gathering and distribution of funds is one benefit. But there are areas such as missions, television and radio broadcast services, diaconal work, evangelism, and statements on issues to which cooperative efforts lend themselves. Experience has shown that the somewhat unique approach works in the West German situation. Perhaps that is due too to the general emphasis today on ecumenism, on the changing character of the foreign Christian mission fields, and the different view that Germans themselves have on the role of the church.

One aspect of the new church body, which does consider itself a church, is the Diaconal Service which employs about 210,000 full-time staff in some 20,500 service institutions, and includes another 30,000 deaconesses and 5,000 deacons. In addition to the traditional fields of service such as youth and family services, ministry to the elderly, and sick and handicapped, popular evangelism and disaster relief work, its services have come to include a variety of counselling services, welfare assistance for migrant workers and refugees, guidance to conscientious objectors, and Bread for the World.

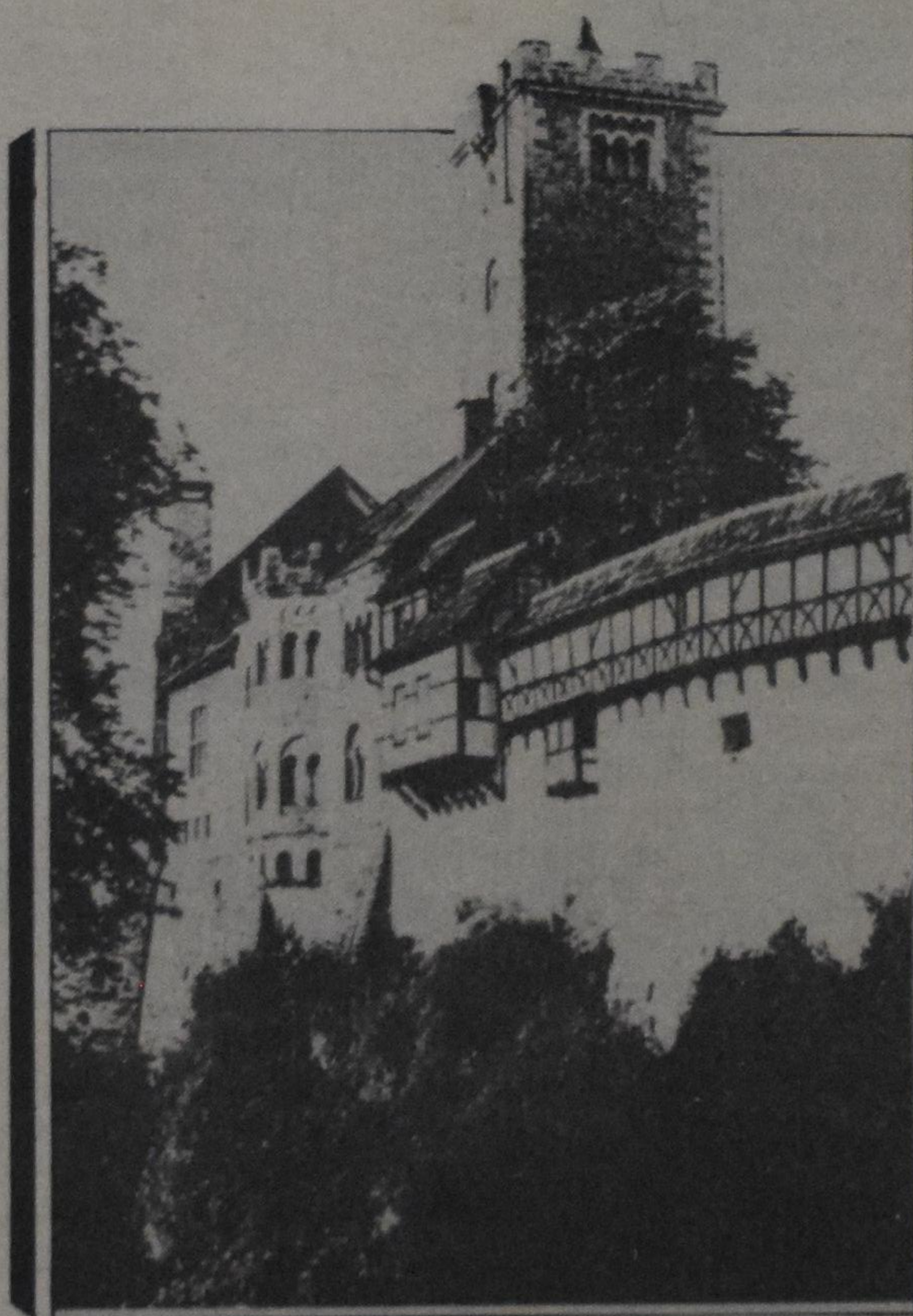
The most important program of the EKD in the field of ecumenical aid and development is the latter. It is the largest voluntary funding program in

Church and state observe Luther birth anniversary

BERLIN, West Germany (RES) - The Protestant Churches of East Germany, the German Democratic Republic, launched their observance of the 500th anniversary of the birth of Martin Luther with a huge open air service, the first Christian service televised live around this communist country, Religious News Service reports.

Martin Luther began his 300 days of hiding in the Wartburg Castle near the city of Eisenbach on May 4, 1521, and the Protestants of Germany have traditionally held a service on this date in the chapel of the castle. The service took on special importance this year because of the 500th anniversary of Luther's birth and the reopening of the Wartburg after a major renovation was recently undertaken by the East German government.

East German Protestants chose to use the service to kick off their Luther Year observance and the communist government, itself deeply involved in the Luther anniversary, sent its top officials to the ceremony and provided live television coverage. The official government Luther committee, headed by Erich Honecker, chairman of the German Democratic Republic Council of State, has called



Wartburg Castle where Luther began 300 days of hiding

Luther an early revolutionary. The church's anniversary committee has stressed his theological and biblical contributions.

Luther's birth half a millenium ago has been observed in another area as well - ecumenical dialogue by the Roman Catholics and Lutherans. The Secretariat for Promoting Christian Unity in

Rome and the Luther World Federation have issued a joint statement on "Martin Luther - Witness to Jesus Christ." Significant is the Roman Catholic acknowledgement of Luther's "crucial influence." "Christians, whether Protestant or Catholic cannot disregard the person and the message of this man."

German Protestantism and has the support of all the Protestant churches in the Federal Republic. Over the last 20 years some 4,500 projects and special programs of direct aid and self-help have been provided overseas.

Another EKD agency is the Development Service, which is the response to world hunger, sickness, ignorance and social injustice. In a 1973 statement, the member churches confessed their meaning of the church today: "The churches are becoming the champions of justice in the world ... They strive for change in the distribution of wealth and property wherever the present distribution is a hindrance to the full participation of all groups in the life and development of society ... And they reject the search for profits as the sole motive force for social development ..." In some aspects of the work it does, the agency has established working ties with the Roman Catholic church.

The result of the German situation has led to a great deal of ecumenical work both within and outside the country. There are permanent working relationships in some areas with the Catholic Church, and both the EKD churches in East and West have declared their unity in their faith. The EKD also supports the World Council of Churches in a big way, being one of its founding members.

But with all the emphasis in German Protestantism on working together, are the EKD member churches really vibrant? Is the man in the street strengthened in his faith life? Are the churches full on days of worship?

Sick church

The pastor of a downtown church in Frankfurt, where I attended an Ascension Day service, threw up his hands on that question and said that the church is "kranken," sick. In a few years his church had dwindled in membership from 15,000 to 3,000.

Ernesto Schlieper, of the EKD's Office for Foreign Relations, did not quite agree with that prognosis. He indicated that the state of the older downtown churches was about the same as that of North American mainline churches. People, he said, are moving to the suburbs and are building churches there that are "alive and vibrant."

A 1977 survey on church attendance showed that generally 6% of Protestant Christians regularly attend church services and as many as 22% on festivals. But in the Federal Republic, 15% of protestants attended worship services regularly and another 22% occasionally. Statistics showed too that infant baptism, confirmation, and christian burial continue to have a firm place in the life of the Protestant Christian in Germany, and that a majority of

Protestants recognize the need for church.

The church service in Frankfurt was very well attended. A full house sat through a 2 1/2 hour service that included that confirmation of about 20 young people.

The East German church

And in the GDR? The East German part of the EKD was forced to go on its own in 1968 with the creation of the new constitution in that country. It still acknowledges its ties with the west, but there is too much difficulty in maintaining working ties.

The GDR has provided its people freedom of conscience and the right of its citizens to profess a religious faith and engage in religious activities. But article 39 of the constitution does state that "Churches and other religious associations conduct and order their activities in accord with the constitution and legal regulations in force in the GDR."

The church on the other side of the wall has struggled tenaciously for its place in the

fabric of everyday life. In a statement on the role of the church in a socialist society it has said that "the witness and service of the Federation of Evangelical Churches in the GDR are rendered within the socialist society of the GDR. The eight churches which make up the federation consider the GDR as their own country. They have set themselves to fulfill their common responsibilities as their witness to the gospel and their service for the gospel require them to. A witnessing fellowship of churches in the GDR must be very clear as to its position in this society: in this society with its particular order, not along side it and not against it. It will need to maintain the freedom of its witness and service."

On my tour of the GDR I was not able to meet with any local church people, nor is it possible for anyone on a guided tour to do so because of lack of time. But, Rev. Norman Folkers of the US Martin Luther Jubilee office did. A few weeks ago on his trip

he spoke with an East German pastor who had said that he disagreed with some official policy some time ago, and that as a result his children would most likely not be able to attend university. The pressure on Christians to conform is there, said Rev. Folkers, but oh so very subtly. Children are especially made aware of differences at school and for not being part of certain youth groups.

The Spirit works on

Yet the church struggles on to be true to the gospel. Witness of its commitment shows in the message of Bishop Werner Leich, Chairman of the Martin Luther committee of the EKD in the GDR. In the foreword of a Martin Luther anniversary program booklet he expressed the hope that with God's grace "all the memorial events of the Luther year would point to Jesus Christ," just as all of Luther's work did. He hoped that the anniversary year would bring an opportunity for evangelism and that people would let Luther himself speak.

Interestingly enough it is not the church in the West that helps the East with church educational materials, for it cannot; but according to Rev. Schlieper, some of the GDR educational material is being used in the West.

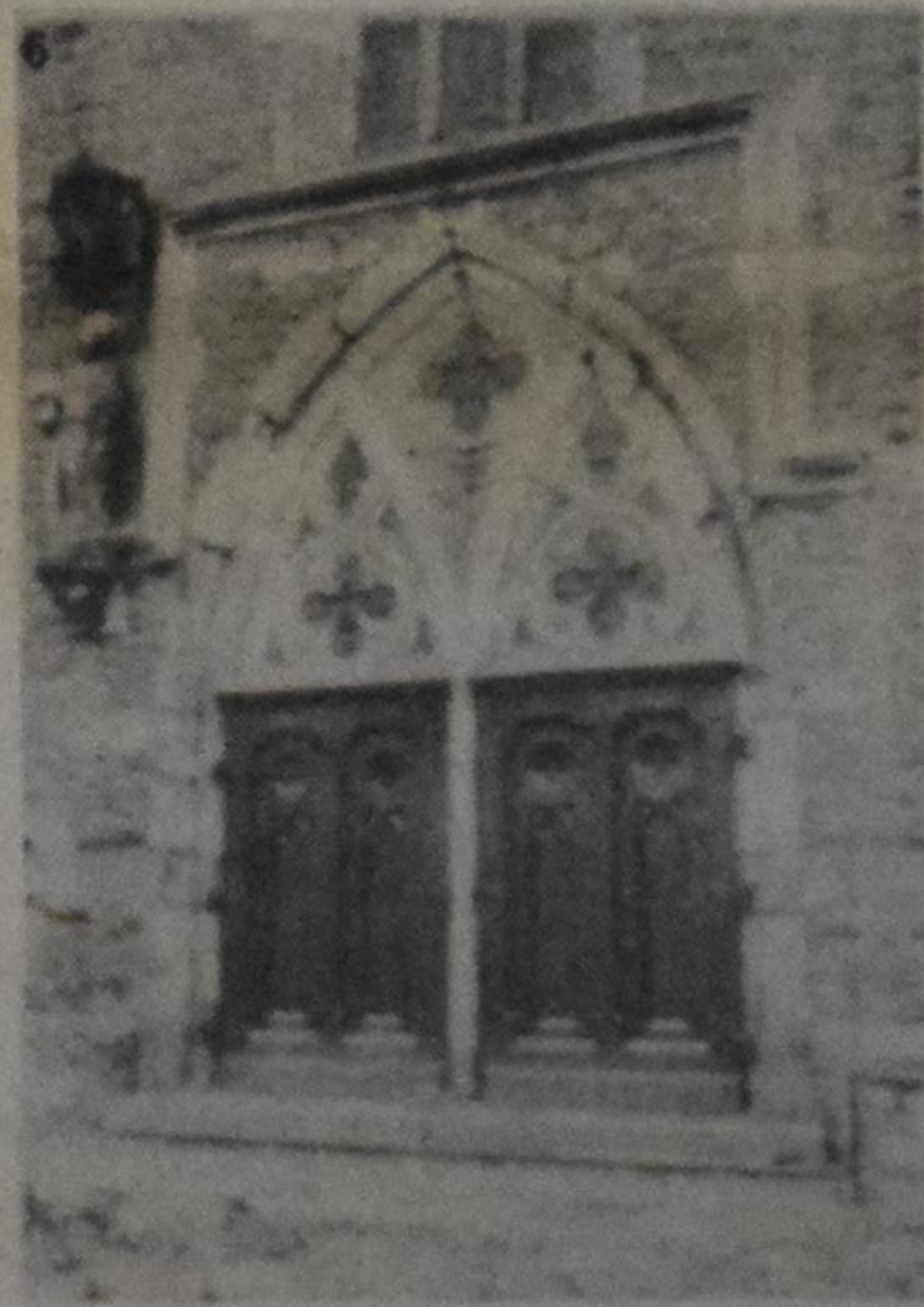
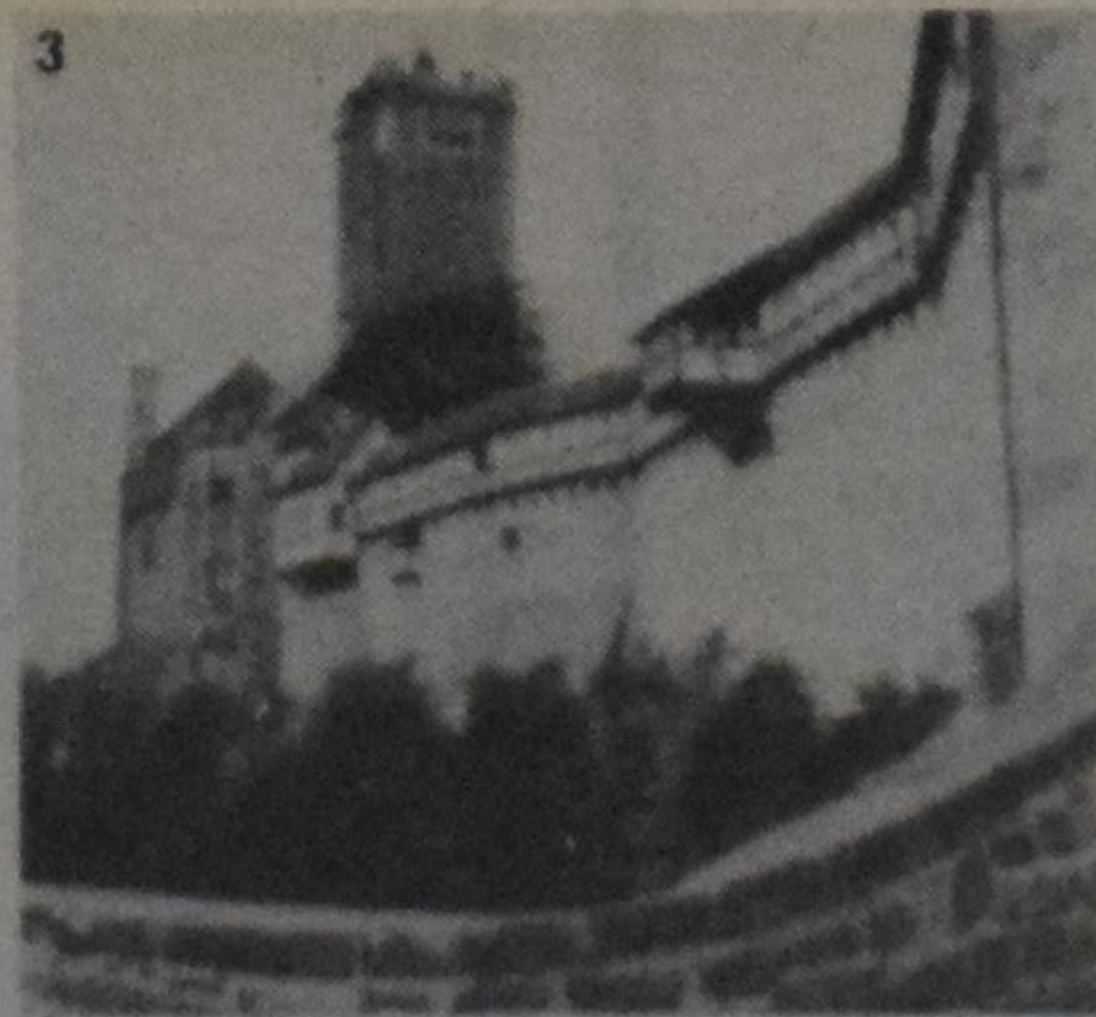
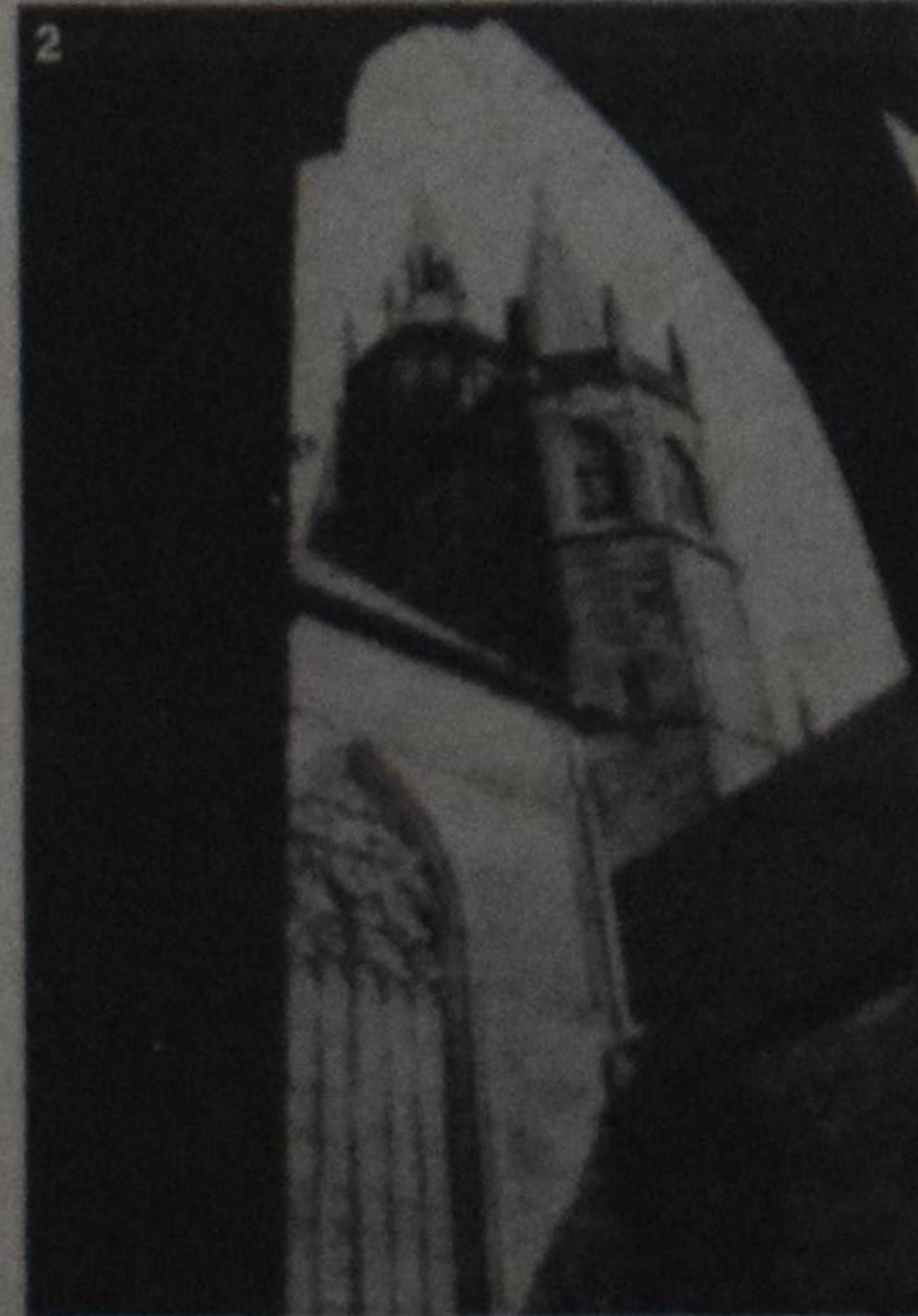
In some ways Germany has changed over the years and it has shown how history affects the visible expression of the church. But it is also proof of the fact that the work of the Spirit is not to be stopped, whatever the political milieu.

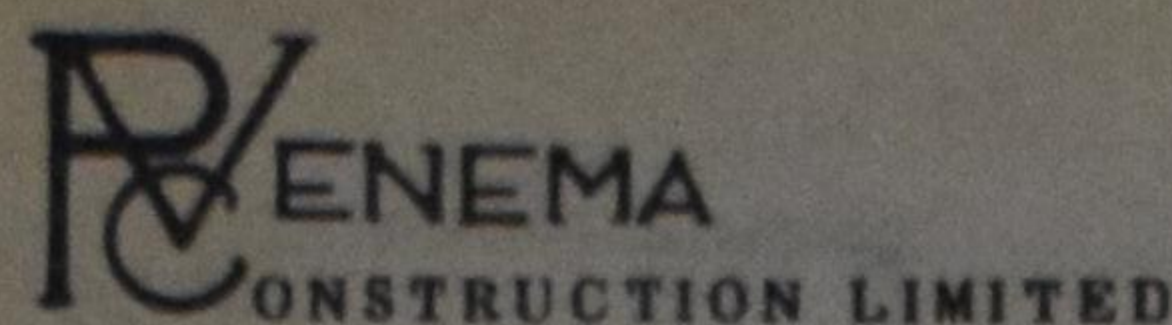


Famous Luther sites

- 1. Luther's birthplace, Eisleben
- 2. Cathedral in Erfurt where Luther became a monk, 1507
- 3. Wartburg
- 4. Inside Wartburg
- 5. Luther's room in Wartburg
- 6. Entrance to Erfurt University
- 7. Wittenburg Luther Statue
- 8. Castle Church
- 9. Mrs. Cotta's workhouse
- 10. Veste Coburg, 1530
- 11. Luther's home in Wittenberg

Photos by Evangliche Kirche in Deutschland





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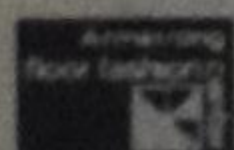
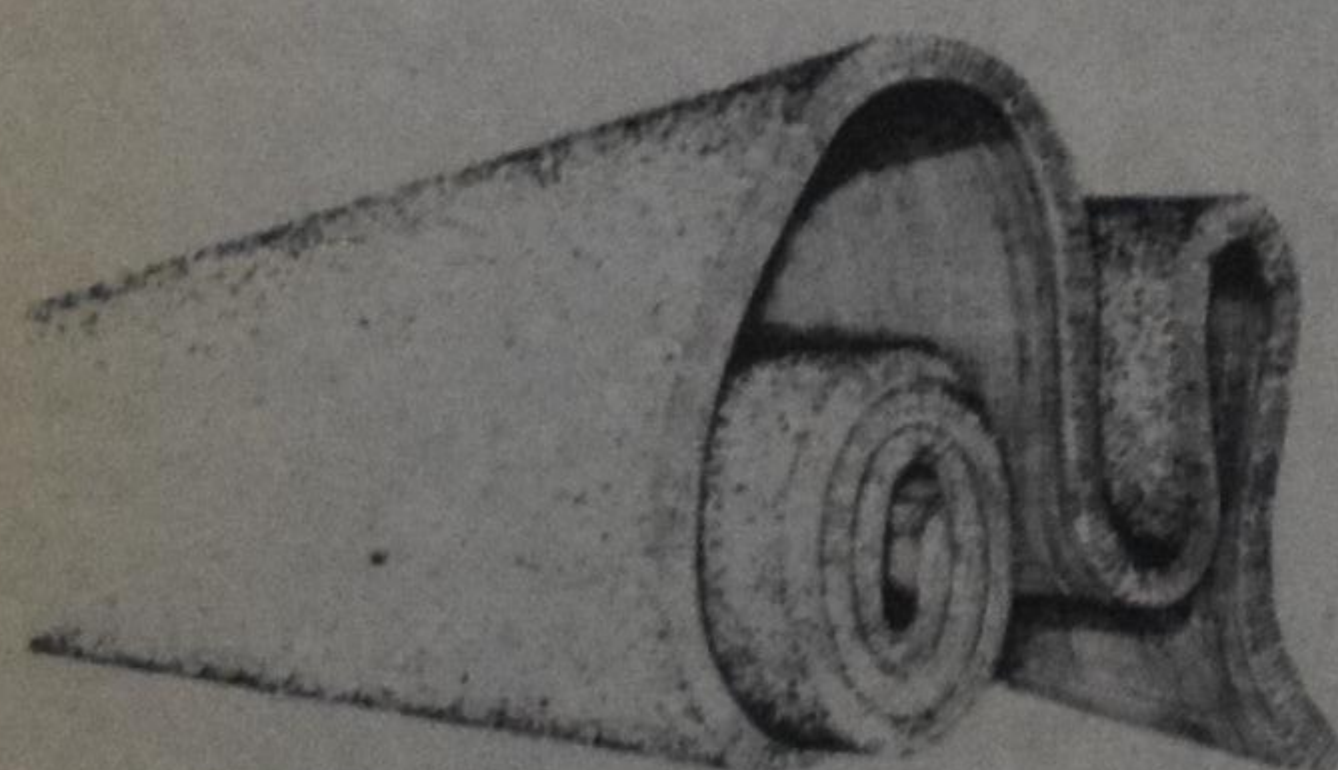
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Trillium Village opens its doors for Christians who "never retire"

Residents and visitors enjoyed the opening celebrations at Trillium Village on June 25. After several years of planning and one year of construction, they were able to tour the new Christian retirement home. Located in Strathroy, Ontario, the one-storey, brick building has a lounge capable of seating 90 people, a tuck shop, a small green house, an attractive courtyard with a teahouse, and will soon have a wood-working shop.

The ribbon cutting ceremony, officially opening the village was conducted by local MPP Robert Eaton, who presented the village with a

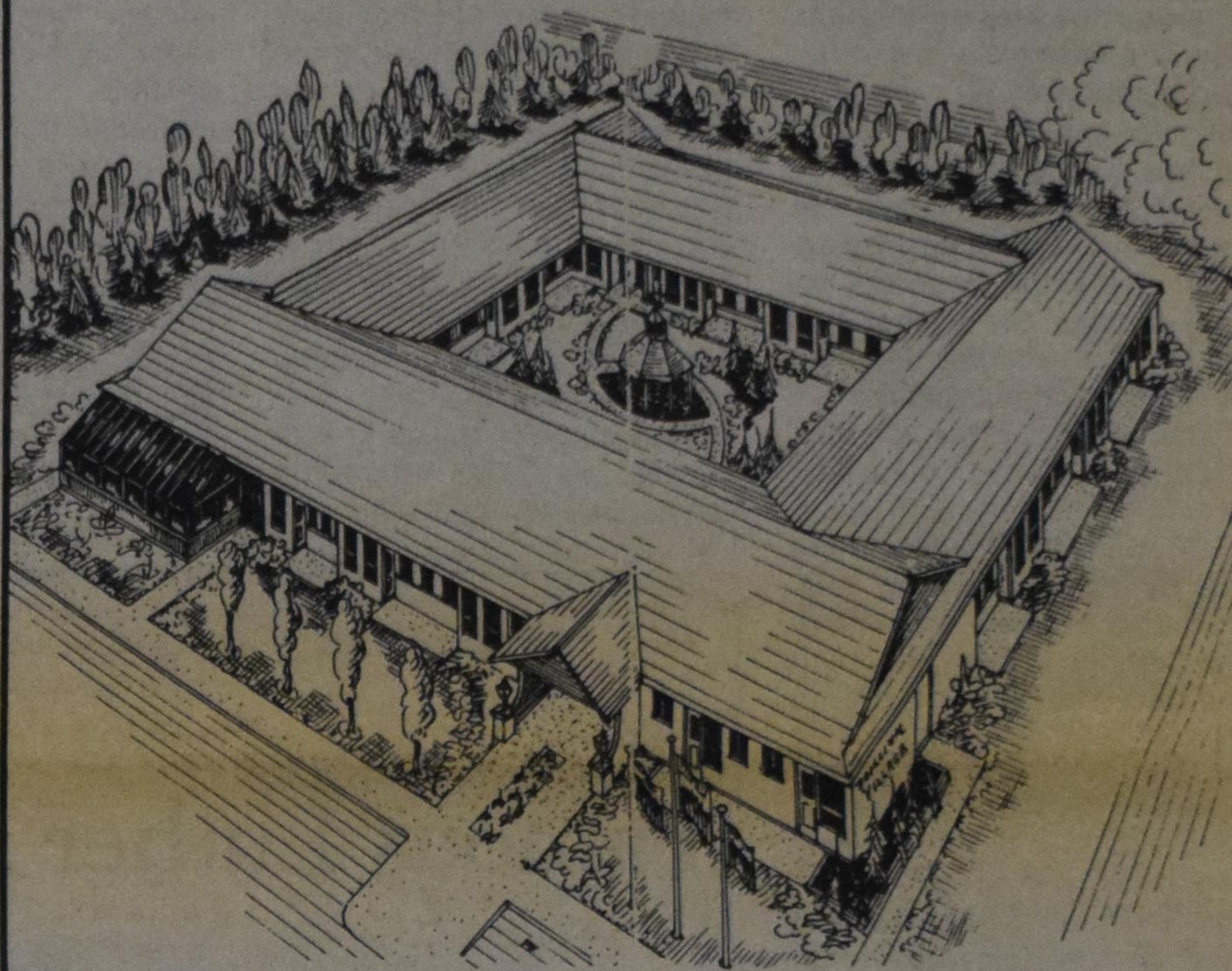
be done," said Rev. Tangelder.

Plans for the ten-acre site do not stop with the \$1.5 million, 45-unit, complex according to Al Speerstra, treasurer of Trillium Village.

Mr. Speerstra said that in a few years the Strathroy and District Retirement Association Inc. plan to begin construction of a second phase of the Dominion Street villages.

Although these plans have not been finalized, the second phase will probably be a rest home and nursing care facility. A third phase is also planned which will most likely be more self-contained apartments.

The completed 45 units



Trillium Village: a beautiful one-storey building with a center courtyard and teahouse.



Platform speakers at the opening ceremony had the beauty of a cornfield for a backdrop.

provincial flag and songbooks, and MP Ralph Ferguson, who also made a presentation of a Canadian flag and portrait of the Queen.

A surprise cheque of \$10,000 was presented to the Strathroy and District Retirement Association (sponsors of the village) by the All-Ontario Alliance of Credit Unions. This money, according to Cor Vanderelst, secretary of the association, will be used to furnish the residents' lounge in the new building.

Each of the ministers of the three Strathroy-area Christian Reformed Churches took part in the opening ceremony, with Rev. Johan Tangelder offering the meditation.

"As long as we live, we have a task in life. Christians never retire. Though they may live in a retiremer home, work must still

include 14 two-bedroom apartments and 31 one-bedroom apartments. Five units contain facilities for the handicapped.

All the units are filled, and according to Mr. Speerstra, "there is already a waiting list for the two-bedroom units."

"Originally when the retirement association, which now has over 300 members, was formed in 1979 we did a survey and, based on it, planned to construct 29 units. We got the go-ahead for construction from Central Mortgage and Housing Corporation (CMHC), but by the time we began construction in June 1982, the need for the apartments had increased and we had approval for 45 units," he said.

The CMHC provided \$20,000 in start-up funding and insured the mortgage at two per cent for 35 years.



REDEEMER Reflections

THE REDEEMER COLLEGE NEWSLETTER



Volume 1, Number 5

July, 1983

From the President



Rev. Henry R. De Bolster

It was a very impressive ceremony indeed!

On May 17, 1983, Redeemer's Biology Professor, Dr. Jitse van der Meer, received a gold medal from the Teyler Institute at Haarlem, The Netherlands. I was privileged to attend that ceremony, and in this issue we want you to read what went on, not only to rejoice with Dr. van der Meer in the achievement of this award, but also to show you the calibre of our faculty.

I am sure that you are also very much interested to know how our student enrollment is coming for this year. You remember how surprised we were when last Labour Day 97 students were present at the opening of our College. This year, the Lord is blessing us again in a remarkable way. Please take the time to read the story, because also this year we are being blessed far beyond our expectations.

We have been very busy this summer preparing for our program in the fall. We are in a position to give many more courses (approximately 60 in all) than we had ever anticipated to be able to offer in the second year of our existence. Again, much reason for thankfulness. As far as planning is concerned, we have a committee looking at the courses that will be given not only this fall, but the courses and programs that we hope to offer in the next couple of years. You understand that takes a lot of time, a lot of prayer, and a lot of discussion.

The big date for which we ask your attention is Labour Day. On September 5, in the afternoon, we hope to be together again in the Centenary United Church in Hamilton to officially begin our second college year. However, the emphasis will not only be on the beginning of the college year, but we want to make that day a communal beginning of the activities for the new season, especially as far as Christian Education is concerned. Moreover, some of the first-year students will receive their one year certificate. We hope, therefore, that you will reserve that date in order to come out and show your gratitude to the Lord with us, praise His Name together and to be inspired as we begin the new season together.

I hope, as always, that this issue of *Reflections* will be informative. After all, Redeemer College is **your** College, and therefore, we want you to be informed as much as you possibly can. Continue to pray for us, and continue to support us. We wish you all a good summer. God's blessing to all of you.

Rev. Henry R. De Bolster,
President.

Redeemer Student Undergoes Brain Surgery

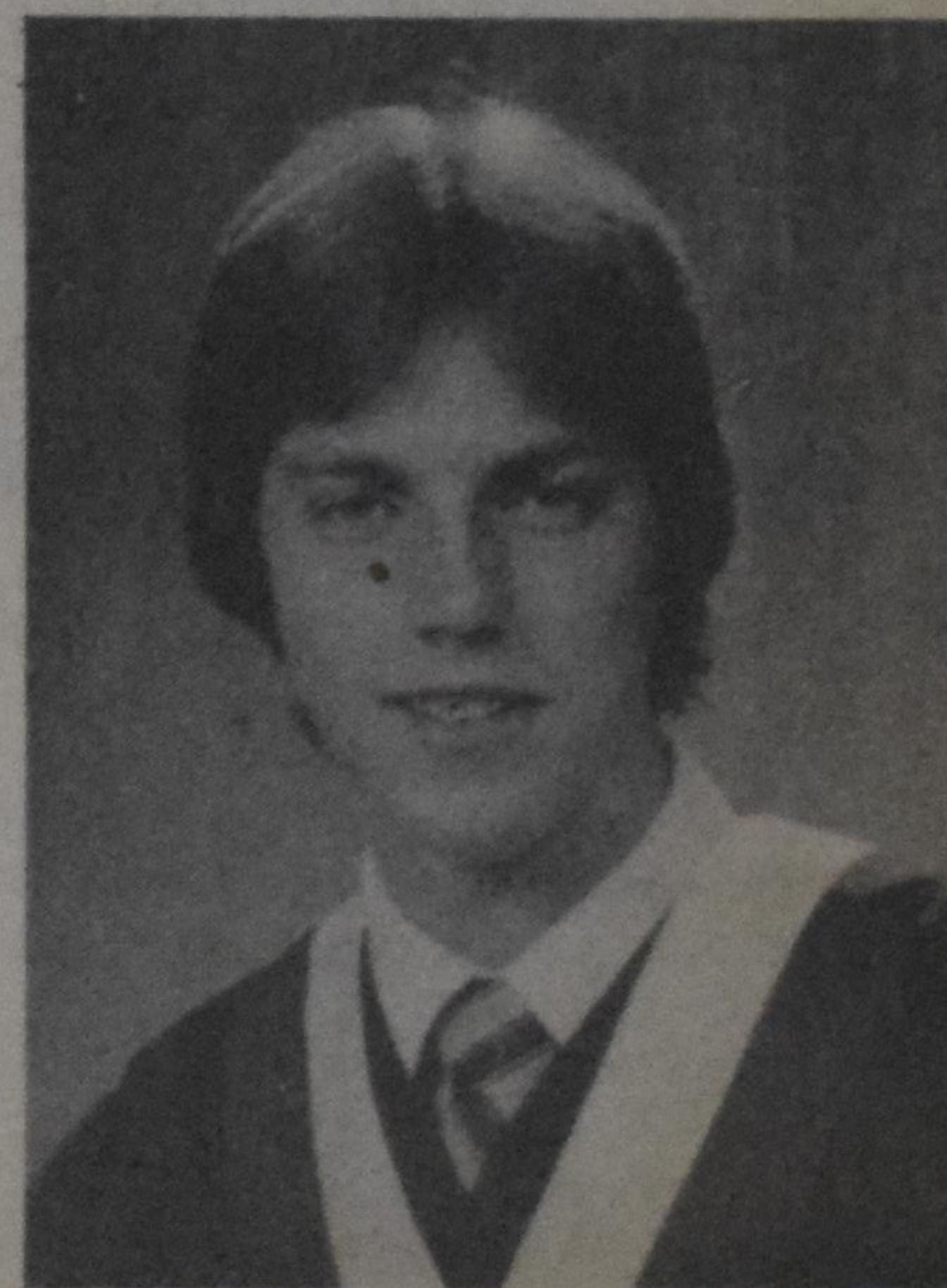
Art Vander Stelt of Brantford, Ontario, son of Mr. and Mrs. Bob and Betty Vander Stelt, recently underwent surgery for the second time within a year for the removal of a brain tumour. Art, a graduate of Hamilton District Christian High School, first began to have problems in the spring of 1982. After some time, it was discovered that he had a brain tumour and he was admitted to Victoria Hospital in London, Ontario, for brain surgery. Subsequent to the removal of the tumour, it was discovered that it was malignant and Art undertook a rigorous program of medication, beginning with radiation treatments for two weeks and then 54 weeks of chemotherapy.

Art made a good recovery from his first operation and while the treatments were from time to time debilitating, doctors were cautiously optimistic about the future.

Shortly after the school year ended at Redeemer on April 22, routine tests indicated the possibility of another tumour. It came as a shock to Art and all who knew him as he had been making such good progress. No symptoms had been evident indicating the possibility of another tumour.

On June 14, 1983, Art was re-admitted to Victoria Hospital for further tests which indicated the presence of a tumour located near or at the same spot as the original tumour. He underwent surgery for removal of the tumour on Friday, June 17, 1983.

Art's recovery from surgery was nothing short of miraculous! Not only did he survive the surgery, but it soon



Art Vander Stelt

became apparent that no permanent brain damage had taken place during the surgery. Already on Friday evening, he managed to eat some solid food and on Saturday morning, he ate a full breakfast. Almost unbelievably, on Sunday afternoon, he was walking up and down the halls of Victoria Hospital on the arm of his girlfriend, fellow Redeemer student, Annette Vander Ploeg of Renfrew, Ontario.

At the time of this writing, it is uncertain as to what the future will hold for Art. The doctors are concerned about his prognosis. The prayers of the whole Redeemer College support constituency are requested on behalf of Art and his family.

Redeemer College Annual Meeting

The words "praise," "thanksgiving," and "joy" best describe the spirit which was prevalent at the third annual meeting of Redeemer Reformed Christian College, held on May 28, 1983 at the college.

More than 200 Redeemer College members from all across Ontario travelled to Hamilton to participate actively in setting direction for the College.

Under the able leadership of Nick Van Duyvendyk of Ottawa, Chairman of the Board of Governors, the meeting took less than two hours to complete.

President De Bolster presented his report, elaborating on what he had written in the printed agenda. It was clear from his report that the Lord has uniquely blessed Redeemer College and efforts on its behalf over the past year.

By resolution, the membership approved to increase the number of trustees on the Board of Governors from 19 to 21. The Board is interested in seeing that there is more equal geographical and vocational representation on the Board and that was the main

reason why there was a proposal to increase the number of trustees.

After approving the concept of an enlarged Board, the members were invited to vote for new trustees and a balloting committee was appointed to tabulate the results.

According to its Charter, Redeemer College is permitted to grant degrees in any discipline under the supervision of a recognized post-secondary institution which is accredited within its own jurisdiction. Discussions are ongoing with sister Christian colleges, particularly with Calvin College, to see whether or not such a supervisory agreement can be worked out. The members present at the meeting endorsed this direction and granted the Board of Trustees permission to pursue and if possible, complete such an arrangement.

Chairman Van Duyvendyk, President De Bolster and Acting Dean Justin Cooper then explained various aspects of the proposed degree programs at Redeemer College. After some discussion from the floor, the membership approved degree programs in the following fields: (a)

Business Administration, (b) Elementary Education, (c) Secondary Education, (d) General Arts and (e) Pre-Seminary.

Next on the agenda was consideration of the financial reports and the approval of the budget for the 1983-84 school year.

The tuition for the 1983-84 academic year will be \$4600.00 per student, with those students who are members of supporting churches receiving an institutional grant ranging from \$900 - \$1100. The adopted budget for the 83-84 fiscal year (July 1, 1983 - June 30, 1984) totalled \$1,141,000.00. It is the long range plan of Redeemer College to have students pay up to 80% of the operating costs of Redeemer College, with the balance being made up by contributions from the Redeemer College membership. Already this year, 71.6% of the education fund will come from student tuition.

The results of the elections for new trustees were as follows:

Representing Bowmanville-Oshawa area:

Rev. John Zantlingh (Bowmanville) - Pastor of the Maranatha Christian Reform-

ed Church, Bowmanville. He has served on the OCCA Board as Vice-President for five years, and on the Redeemer College Board as President for one year. He has also served on the Board of Home Missions and is Vice-President of the Lord's Day Alliance of Canada.

Representing Barrie-Orillia area:

Sid Harkema (Orillia) - President of Harkema Express and related companies. He has been active on boards and committees of Toronto area Christian elementary and high schools, he has served on the Boards of the Ontario Alliance of Christian Schools, Christian Schools International and the Canadian Education Foundation. He has also served on many boards and committees of the Christian Reformed Church as well as being elder of the Brampton Second Christian Reformed Church.

Representing Hamilton area:

Bruce Dykstra (Jarvis) - Royal Bank Manager for 22 years, presently in Hagersville. He has served as Treasurer of the Board of Hamilton District Christian

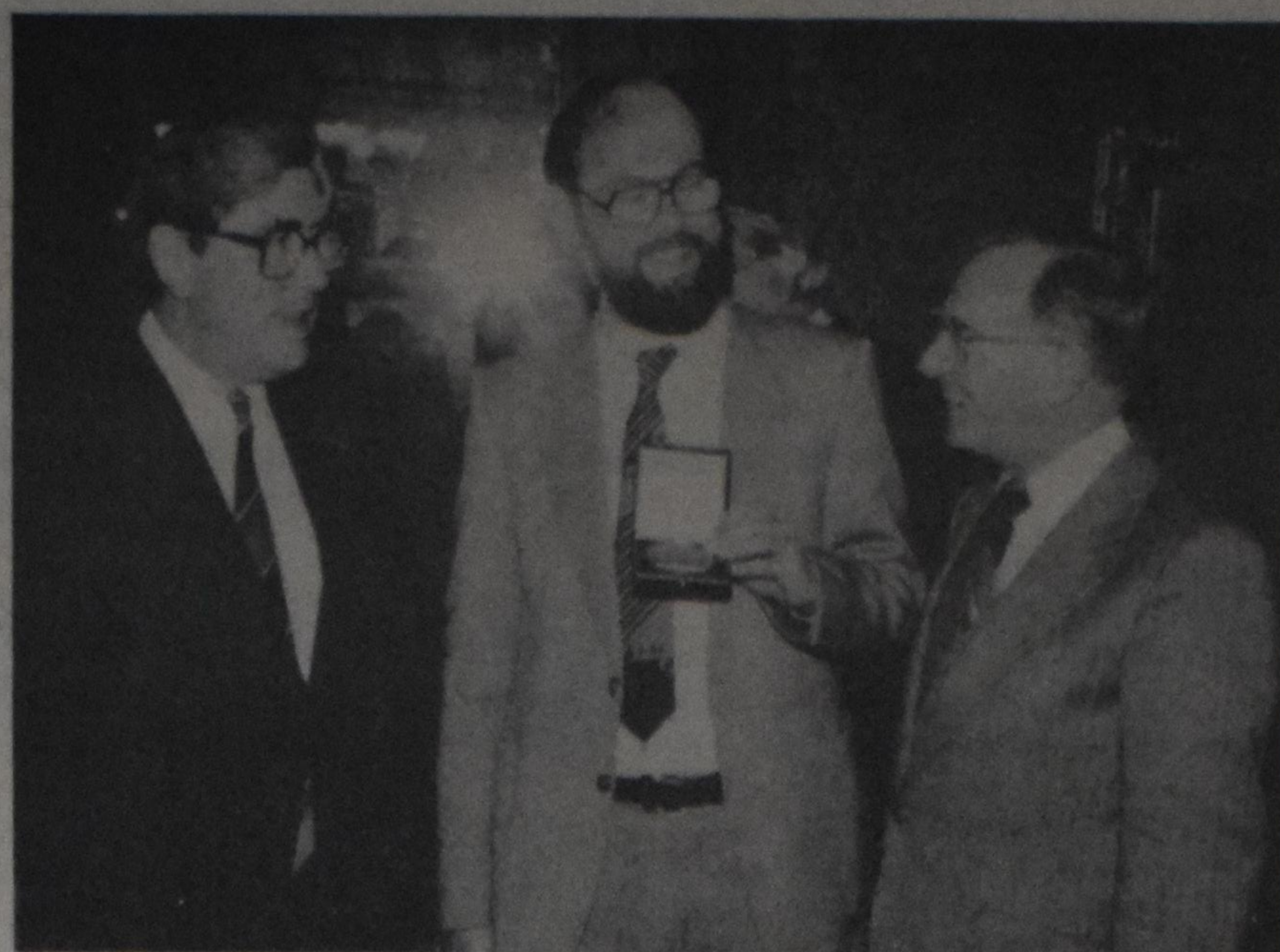
Continued on page 2...

Redeemer Professor Wins Gold Medal

In its issue of June 17, 1983, Calvinist Contact reported that Jitse van der Meer, Assistant Professor of Biology and Chemistry at Redeemer College, was presented with the award of Teylers' Second Society for his work in developmental biology. Here we present some of the historical background of the award.

In the course of embryonic development, one single cell gives rise to a full grown organism in which millions of cells are arranged in well-organized patterns and sub-patterns, such as those found in the brain, the kidney or the heart. The question of how such patterns of cells arise has been one of the fundamental and still unsolved problems of biology. Dr. van der Meer's award winning work of the last 10 years has focused on this question. In his approach, he used the simple sequence of segments in the larva of the so-called pea-beetle. He discovered three different methods to partially reverse the normal sequence of head-breast-tail into one in which the head and part of the breast were replaced by a second tail, which was a mirror image of the original one. This discovery opened the way for a more detailed analysis of how such an abnormal segment pattern could develop. Eventually, this is expected to lead to an understanding of the processes that lead to a normal segment pattern in insect embryos. The choice of the segmented body of an insect has another important reason. Segmentation is a very fundamental type of body construction that is found throughout the animal kingdom and is also the basis for the construction of a human body. Therefore, an understanding of segmentation in the embryonic development of insects is likely to provide important clues as to how the body of other animals and man is constructed during embryogenesis.

Pieter Teyler van der Hulst was born in



Dr. J. Lever, Dr. J. van der Meer and Rev. Henry R. De Bolster

Haarlem in 1702 at the beginning of a period in which French-oriented cultural elements like rationality, criticism, breadth of vision, humanness, tolerance and also morality were about to determine cultural life in The Netherlands. Teyler was originally a merchant and silk manufacturer. He had a strong social interest and was a devotee of the natural sciences and theology. In his will, he left instructions for the establishment of a society to further the study of theology and natural science. Teyler had established two societies: the First or Theological Society and the Second Society. Their aim was to further scientific research through discussions and the organizing of prize competitions. The Second Society offers prizes yearly for essays in the fields of science, poetry, history, the art of drawing and numismatics. The winning entrants receive a gold medal from the Society. The last time the Second Society's medal was awarded was in 1969.

The ceremony for Dr. van der Meer's award was held on May 17, 1983 in the

auditorium of the Teyler Museum in Haarlem, The Netherlands. On this occasion, the secretary of Teyler's Second Society, Dr. J. Lever delivered a speech of which the following is a translated summary.

"Approximately one century ago, biologists started to realize that the carriers of individual heritable characteristics of animals and plants are located in the chromosomes which are contained within the nucleus of a cell. Today these carriers are called 'genes'. This name is an abbreviation of the term 'pangenes' which was originally coined by one of the pioneers of the science of genetics, Hugo De Vries, who was a member of the Teyler Society from 1902 through 1935. He certainly would have appreciated Dr. van der Meer's research. Today we know that genes are built from a molecule DNA, which contains the information needed to build cells and organisms. As a rule, every cell of an organism contains all the genes, but in one particular type of cell, only a fraction of all the genes is used. The information in the DNA of this fraction of genes is first copied onto another type of molecule, RNA, and then used to make protein molecules. The structure and function of a cell is largely determined by these protein molecules. One gene is responsible for the production of one type of protein molecule. The work being awarded today deals with the question of how the shape of a plant or animal is generated from a single fertilized egg cell. This cell goes through many divisions to form a full grown, complete and complex organism. The organisms' characteristics reflect the molecular genetic information that the parent organism consists of millions of cells whose proper arrangement is also largely genetically determined. This situation leads to the fascinating question of how cells are arranged during the embryo-genesis so that the typical shape of a butterfly's feelers, a snail's shell, a male peacock's tail feathers, a deer's antlers or a person's nose or chin arises.

Dr. van der Meer addressed this question in detailed investigations over many years. He used the fact that the body of various groups of animals displays segmentation. This means that the body consists of a sequence of more or less similar units. Examples can be found in the segmented construction of the body of the rainworm, in our body in the series of vertebrae and ribs and in the insect body. An extensive study of the research literature led Dr. van der Meer to conclude that the eggs of the 3-4 mm small pea beetle (*Callosobruchus Maculatus*) were exceptionally well suited for his embryological investigations. The be-

ginning of embryonic development in insects is different from that in any other animal group in that only the egg nucleus, but not the egg cell starts dividing. The result is one egg cell filled with thousands of nuclei which are not surrounded by cell membranes until the nuclei move towards the cell periphery. Subsequently, a phase characterized by cell movements results in an embryo which shows the first signs of segmentation.

An important question is which method to use to approach the problem of embryonic segmentation. In very general terms, the answer is to change the normal process of segmentation. Dr. van der Meer was able to obtain very remarkable changes in segmentation by temporarily dividing the egg in a head and tail fragment using a blunt razor blade attached to a special holder. The most remarkable effect consisted of embryos which had two tails instead of head, breast and tail. Moreover, the second tail was oriented back to front and constituted an exact mirror image of the original tail. The precision of the investigation is illustrated by the fact that it was possible to recognize individual segments and determine which segments were involved in the formation of the reversed tail. Also, the reproducibility of the results was excellent, which is a condition for further analysis. It was possible to obtain reversed tails in 94% of surviving eggs when the temporary division of the egg was located slightly in front of the middle of the egg and when the egg contained 4-32 nuclei. Most remarkable was the observation that reversal of segment sequence was often restricted to longitudinal bands. On this basis, Dr. van der Meer was able to critically evaluate current theories that had been suggested for the explanation of segmentation.

Dr. van der Meer has also directed his attention to the fundamental molecular aspect of the segmentation process. It is after all the DNA - genes that most ultimately contain the information for the construction of a segmented body through the use of RNA - and protein molecules. Experiments in which an RNA - destructing enzyme was introduced into the egg at the front end also resulted in the development of double tails, in some experiments even in all of the treated eggs. This indicated that RNA molecules are indeed involved in the segmentation process. After suggesting an acceptable strategy for the isolation of this RNA and its complementary DNA, the contribution is closed with the words, "This would provide the tools for a detailed analysis of metamorphosis of the molecular level."

After this explanation, Professor Lever continued:

"Dr. van der Meer, the above summary already conveyed some of the appreciation of Teyler's Second Society and the specialists consulted by the Society. Your work is characterized by great precision and thoroughness. You have a deep knowledge of the literature and a critical attitude towards your own and others' theories. You are open-minded and you tried various new experimental techniques. The choice of your experimental animal was an excellent one. By combining all these factors, you have made a valuable contribution to science, which completely fulfills the purpose of the award. On behalf of Teyler's Second Society, I would like to congratulate you, your wife and children and your parents with a well deserved and festive award. This award is symbolized by a rare gold medal designed two centuries ago for the society."

Redeemer College Annual Meeting

Continued from page 1

High School and has served on its Salary Study and Finance Committees. His wife attends Redeemer College. He has served as elder in the Christian Reformed Church and is currently a member of the Synodical Ministers Pension Fund.

Representing London-Woodstock area:

Cheryl Butler (incumbent) (Woodstock) - Homemaker and mother. She has

served the Woodstock Christian School Board as Secretary and has been very active in the Ontario Association of Alternate and Independent Schools.

Representing Chatham area:

Kees Vreugdenhil (Chatham) - Systems Manager of Union Gas in Chatham. He has served as Director and Treasurer of the Chatham Christian School Board as well as on the Business Affairs Committee of Redeemer College. He is the Chairman of the Business Systems Advisory Committee of St. Clair College, Chatham and Windsor, and is on the Education Committee of the Chamber of Commerce. He has also served as deacon and elder in Grace Christian Reformed Church, Chatham.

Representing Classis Hamilton:

Stiny De Jong (incumbent) (Jordan Station) - Homemaker, mother and nurse. She has been active on education committees and boards of Christian elementary and high schools.

Representing Classis Toronto:

Rev. John De Jong (incumbent) (Georgetown) - Pastor of the Georgetown Christian Reformed Church. He has served on the Board of Trustees of Dordt College and on the Executive Committee of the Board of Home Missions.

Rev. Adrian Van Geest of Trenton closed the meeting in prayer, thanking the Lord for His special blessings in the past and asking Him for His continued guidance in the future.

... in the next issue

- fall extension or night courses
- more on the November drive
- head ... or heart?
- summer program - S.P.I.C.E. et al
- last call
- convocation 1983 - Labour Day
- do you believe a year book?
- what do you really do in the summer??
- 14 - count them - 14 part-time instructors
- degree programs at Redeemer
 - elementary education
 - business
 - general
 - pre-seminary
 - secondary education

Scholarship Winners

The Board of Governors of Redeemer College, in conjunction with the Academic Council, instituted a Scholarship Program this past year, whereby the five returning students with the highest cumulative averages would each receive a \$500.00 scholarship.

The following students were awarded the scholarships and we congratulate them on their outstanding academic efforts and achievements.

SYLVIA DE BRUYNE — is the daughter of Mr. and Mrs. Rinus De Bruyne and lives in Union, Ontario, which is near St. Thomas. Sylvia is a graduate of London District Christian Secondary School.

KEN FABER — is also a graduate of London District Christian Secondary School and lives in Strathroy, Ontario. He is the son of Mr. and Mrs. John Faber. Ken is interested in pursuing a career in medicine or the sciences.

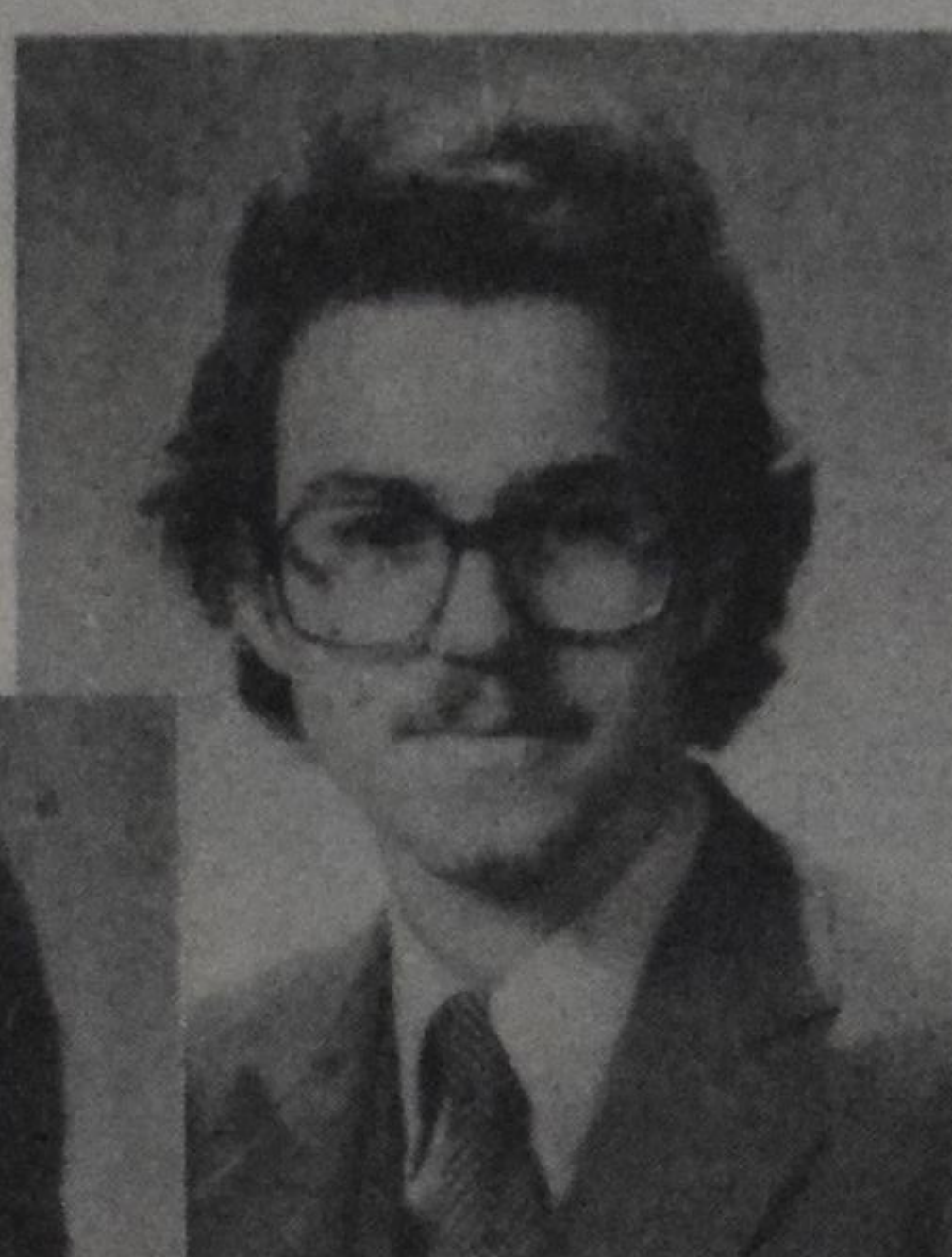
MARIAN KAPTEYN — lives in Hamilton with her parents, Mr. and Mrs. Chris Kapteyn. Marian graduated from public Grade 13.

JOHN NOORDHOF — of Strathroy, is the third graduate of London District Christian Secondary School to receive a \$500.00 scholarship. He is the son of Mr. and Mrs. Jan Noordhof.

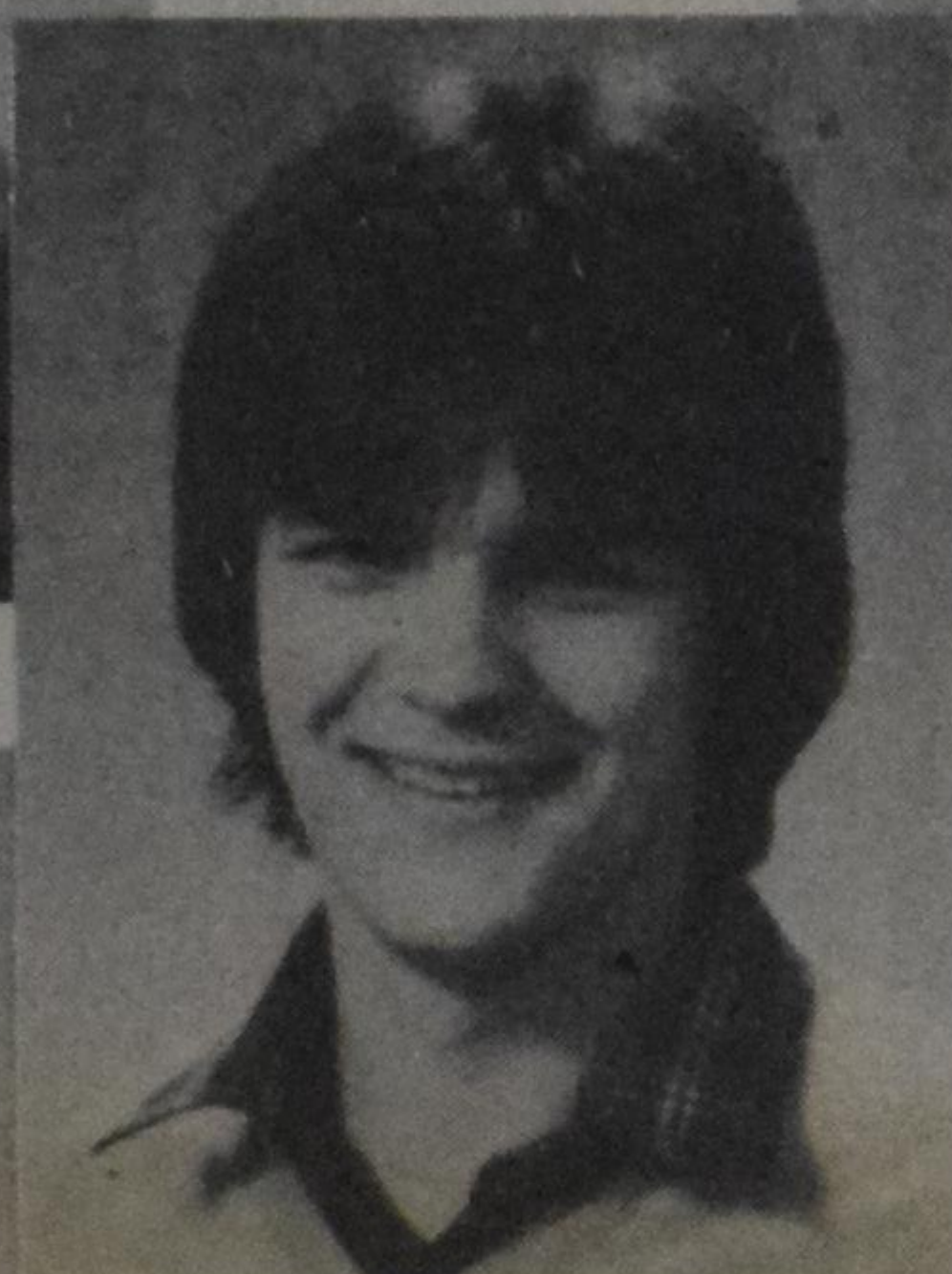
RITA VANDER SCHAAF — of Hagersville, is a graduate of Hamilton District Christian High School. She is the daughter of Mr. and Mrs. Jack Vander Schaaf.



Rita Vander Schaaf



John Noordhof



Ken Faber



Marian Kapteyn



Sylvia De Bruyne

The Board of Governors, again in consultation with the Academic Council, also decided to institute a number of scholarships for incoming students. Redeemer College considers itself nothing more than an extension of the Christian elementary and secondary education now available throughout the province. In order to demonstrate in a visible way our commitment to working together with the Christian High Schools, it was decided that 11 (out of a total of 15) scholarships be awarded to Christian High graduates. The remaining four scholarships would be distributed among other incoming students, including public high school Grade 12 and 13 graduates and transfer students from other Christian Colleges.

During the last two weeks in June, Rev. Henry R. De Bolster, President of the College and Arend Kersten, Director of College Advancement, participated in numerous graduation exercises awarding the scholarships.

The following students received the \$500.00 incoming student scholarship.

STUART ADMIRAL — Simcoe - Hamilton District Christian High School

CHRISTA BOS — Waterdown - Hamilton District Christian High School

AUDREY BOSMA — Guelph - Transfer from Dordt College

JUDY BOUWERS — Athens - Public High School, Grade 12

WILMA JONKMAN — Wyoming - Lambton Christian High School, Sarnia

MARGARET NOORDHOF — Strathroy - London District Christian Secondary School

ALFRED NOORLOOS — Wyoming - Lambton Christian High School, Sarnia

PAUL ROORDA — Waterloo - Public High School, Grade 13

CORINA RUSTENBURG — Oshawa - Durham Christian High School, Bowmanville

SYLVIA VANDEN HAZEL — Moorefield - Woodland Christian High School, Breslau

ANNIE VANDER MEY — Beamsville - Smithville District Christian High School

ANGELA VAN LUYK — Newmarket - Public High School, Grade 12

HELEN VREUGDENHIL — Chatham - Chatham District Christian High School

MARGARET WEILAND — Camlachie - Lambton Christian High School, Sarnia

It was the intent that since there are 11 regional Christian High Schools located in Ontario that are affiliated with the Ontario Alliance of Christian Schools, that one scholarship would be awarded in each school. However, in the case there were some schools in which the scholarship would not be awarded, these scholarships would be pooled and awarded to other eligible students in other Christian High Schools. That is why the names of some Christian High Schools are missing from the list above, even though there may be some students coming to Redeemer College from these schools and why, in some instances, more than one scholarship was awarded in a particular Christian High School.

The criteria for the scholarship is that a student must have an over 80% average in order to qualify.

We want to extend our congratulations to each and every one of the scholarship winners and we look forward to their contributions in September of this year.

Wedding Bells at Redeemer

Two weddings involving Redeemer College personnel recently took place.

On April 30th, 1983, Jeannette De Boer and Jack Lodewyks were united in marriage in the Owen Sound CRC. Jeannette is the daughter of Klaas and Henny De Boer of Owen Sound and Jack is the son of Mewes and Henny Lodewyks of Ancaster. Rev. Henry R. De Bolster, President of Redeemer College, officiated at the ceremony.

Jeannette serves as Administrative Assistant to Rev. De Bolster and supervises the office staff at Redeemer College.

On May 20th, 1983, Wilma Vander Schaaf and Jan Hoogendoorn were married in the Jarvis Christian Reformed Church. Rev. Henry Eshuis of Woodstock officiated at the wedding service.

Wilma is the daughter of Jack and Gerry Vander Schaaf of Hagersville and Jan is the son of Mr. Ido Hoogendoorn and the late Mrs. Adri Hoogendoorn of Breukelen, The Netherlands.

Wilma is the Secretary in the Student Affairs Office at Redeemer College, working primarily for Mr. Arend Kersten, the Director of College Advancement



and Student Life. Jan is the bookkeeper at Redeemer College and reports to Mr. Dick Kranendonk, the Business Director.

Many of our constituents have had occasion in the past to talk to one or more of the newlyweds and we thought that you would like to share in their joy. We wish both couples many years of happiness together.

Enrollment Projections

Many of you know that Redeemer College anticipated enrolling 50 students during its pioneer year of operation. This number was based on research that had been carried out in our community and also because Dordt College in Sioux Center, Iowa and Trinity Christian College, in Chicago, Illinois enrolled approximately 35 students in their first year of operation.

You know how the Lord blessed our efforts when in September of 1982, 97 full-time students joined us at Redeemer with an additional 78 individuals joining us as part-time students.

We have consulted very closely with our pioneer student body and at this time 58 have indicated that they plan to return in September. There are an additional 4-6 students who are in the "maybe" category and may join us after all in September.

At the time of this writing, we have received 110 new applications for enrollment. We anticipate receiving another 10-20 over the course of the summer. Based on last year's experience and on the records of the enrollment figures of other Christian Colleges, we anticipate that a total of at least 150 full-time students will register in September with a possibility that as many as 160 may join us.

Listed below is a breakdown indicating where our new students are coming from.

Breakdown of Applicants to Redeemer College:

Beacon Christian High School — St. Catharines	5
Chatham District Christian High School	5
Durham Christian High School — Bowmanville	2
Hamilton District Christian High School	8
Lambton Christian High School — Sarnia	7
London District Christian Secondary School	12
Quinte Christian High School — Belleville	4
Smithville District Christian High School	7
Woodland Christian High School — Breslau	5
	55
Public High School — Grade 12	17
Christian High School Grade 12 and Public High School Grade 13	13
Public High School — Grade 13	6
Transfer Students (from sister Christian Colleges)	4
Mature Students	1
Students Presently Working	14
	55

Labour Day 1983

CONVOCATION

Redeemer

Reformed Christian College

2:00 p.m. — September 5, 1983

Centenary United Church

Main Street, Hamilton, Ontario

(downtown Hamilton, opposite city hall, beside Hamilton Place)

Reserve the date now ...

Plan to attend.

If you were present at our first convocation last year, you know how special it was and we know you will make every effort to join us again. For those who did not attend and were sorry you didn't, decide to join us this year. A great inspirational way to begin the school year.

— **School Day — 1983** —



**It's not too late
You can still apply.**

There is still
room for you!

These are just a few of the very special young men and women who have applied for admission to Redeemer College. You can too — if you hurry.

CONTACT:

Arend Kersten

**Redeemer College, 467 Beach Blvd., Hamilton, Ontario L8H 6W8
(416) 549-8024**

Towards a principled politics (Part 2)

Ben Vandezande

Last week we introduced the draft statement of guidelines for Citizens for Public Justice (CPJ) by printing a few excerpts from the early part of their document. This week we look at Part II of their statement of principles to see what public justice means for the various areas of life.

Each section starts out with a short description of how things are in our world. Then the statement proposes an alternative guiding principle. We include just five examples along with the preamble on public justice.

Public Justice

The state has a variety of responsibilities to fulfill. It must be stewardly in its own use of resources. It must be faithful to the commitments it has made. Its laws must be clear and consistent. Each of these responsibilities finds its meaning in relation to the state's overriding responsibility, which is the promotion of public justice.

Public means that the jurisdiction of the state with respect to justice covers all things, persons, communities and organizations within the country, and that each of these has access to the legal protection and resources of the state.

Justice characterizes the way the state ought to carry out its public task. Justice requires that all God's creatures, including communities and organizations, should have their right relations with one another. Each and all within the country must have the freedom and access to resources which are rightfully theirs relative to others.

Public justice requires governments to use their power in an equitable way, bearing in mind and balancing the differing needs and public claims of these diverse people and things, giving freedom and access to the resources required for all persons, communities and organizations to fulfill their God-given calling and responsibility and preventing the oppression of one by another.

1. Human life

In the present world, people are often valued on the basis of their usefulness to others. But all persons, male and female, of whatever religion or conviction, at all stages of life, are created in the image of God. Without discrimination they must have both legal freedom and access to foods and services necessary for them to live creatively and responsibly in relation to God, to themselves, to others and to the whole creation.

2. Religious freedom

In the present world, religion is often treated as merely one area of people's lives, and people are denied the freedom to live out their beliefs in education, economics or politics. But all of life is religion. People and organizations always have a religious character, an underlying world view and commitment. Freedom of religion means that, within the range of public

right of parents to choose the type of education their children require and afford them the opportunity to form schools to provide such education.

4. Associations

Often governments allow some groups to control the whole direction of some aspect of life in society, or governments assert such control themselves. But people themselves form associations to achieve their goals and exercise their responsibility in cultural life, in economic affairs, in political life, in education and in science and research. Governments must not monopolize these activities nor allow others to monopolize them, but allow, encourage and protect an equitable diversity of responses and approaches to life in society.

5. Economic enterprise

Economic enterprises are now often associations devoted to maximizing their

own profits or sales or returns to shareholders. But they are called by God to be associations formed to provide needed goods and services in a stewardly way, by means of creative, responsible and rewarding work, respecting the

social and natural environment. Governments should, by means of legislation, taxation, regulation and advice, encourage economic enterprises to behave this way and protect their freedom and ability to do so.



Lifestyle

Wilma Binnema-Vander Schaai

Turn but a stone and start a wing

Every spring when I prepare the soil for the garden seeds I am humbled and amazed by some two-to-three-year-old who offers me another perspective on earth.

The little finger that pokes at the lady bug or awesomely points out the earthworm shows me another dimension of life.

There's a whole world in your garden soil. These beings, many whose names I don't know, many who are unseen to the naked eye, live out their intricate and interwoven life-cycles right beneath our feet.

I appreciate the little tykes who perhaps only by virtue of their size, live closer to the earth. No, I believe it is more than physical size; it is their ability to stand in awe at the simple, the little and the lowly.

The lesson unknowingly taught by the little person helps me see the garden as much more than a space to produce something for me to eat. I begin to see it as another world - another dimension of life - that functions and thrives quite apart from me and my intentions.

The garden creatures exist and carry out their creation - directed purposes so that, indeed, the soil may be fertile and yes, produce vegetable life for my consumption.

This is not to deny that my treatment of the soil - their environment - has any effect on them. I too am somehow a part of the interwovenness of this world. I humbly see myself as co-partner and fellow creature with the earthworm in a large creation.

My garden is rich with emotional, spiritual and social dimensions, I cannot see it merely as a practical plot of earth.

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- ★ "Aerovent" exhaust and circulating fans

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FIRE

BONDS

Think globally - act locally (part 3)

Ben Vandezande

Let's begin by clearing up one point. Social action is not an option. If we are alive we act, also socially. So the question is not whether or not we will act but how we act.

To put it more precisely, we must evaluate our actions to see whether they are Christian. I Peter 2:11, 12 urges us to abstain from passions of the flesh ... and maintain good conduct." Romans 12:1 urges: "Present your bodies as a living sacrifice ..." The question we face is, in whose service will our actions be? Here there's always a choice.

Our life is part of an enormous web of social relationships. The question of how we will act as Christians is basic to the well-being of society. And yet, it is striking how often we feel paralyzed. Such a paralysis ironically may be a direct result of our analysis.

Our analysis and our paralysis
Our analysis of problems in

today's society often leaves us with a sense of enormous frustration and futility. The more complex the problem gets the more remote the solutions seem. One of the effects is to put more distance between ourselves and the people we had hoped to serve. We not only ask how we can respond; we also begin to ask why bother?

The more we can describe a problem in terms that lie outside of our immediate grasp the more convinced we are that action is futile. I would suggest we sometimes reverse that process so that we define a problem in such a way that there are avenues of response open to us on a local level.

I would also suggest that we not always look for SOLUTIONS to problems. If we are going to encourage our-

selves to act locally in a Christian way, it is crucial that we develop some form of personal involvement with those who most feel the effects of an issue. Then we will not only be in a position to listen to their perception of the problem, but also be in a position to offer some relief.

Thirdly, we should look for avenues of response that correspond with our circles of authority and competence (see previous instalment).

Does all this mean we are content to be the Red Cross of our society carrying off the wounded? Of course not. There is a continuity of action from personal to communal to vocational to issues to institutional analysis and involvement.

Unemployment for example

When we study unemployment our picture could focus exclusively on the large issues of government policy, the role of labour unions, etc. And it is high time that a systematic analysis of unemployment, its causes and solutions, happen at that level. We need Christian labour movements, political movements and economic think-tanks to help us develop a Christian socio-economic-political assessment of these problems. It is the responsibility of some of us to be active at that level. But it is essential that such analysis also becomes useable by the person in the local community.

Most importantly, it must serve to equip the people at a

Proposed changes cause concern

A piece of draft legislation dealing with amendments to the Income Tax Act has several charities asking questions. At first, there were only to be changes to charitable foundations, but the draft legislation includes all charities.

Among the concerns raised in a meeting of some Reformed charities the largest was that the legislation was too sweeping. Further some of the rules for bookkeeping and accounting might be fair for foundations but they would prove burdensome for many smaller groups.

Representatives from various CRC denominational groups, The Ontario Alliance of Christian Schools, and Christian Stewardship Services were called together by Dick Kranendonk in early June to discuss the legislation. Further meetings will be held during the summer with these and other groups in order to develop a strategy. Meanwhile, legal council is being sought.

local level to address issues of a structural kind as a citizen, worker or business person.

If you were asked to chart some of the causes and effects of unemployment, at what level would that happen? Further, do you sense how your and my lack of personal awareness of the unemployed simply prevents us from doing an analysis of the problems the unemployed faced locally.

What I am arguing for is not Christian activism vs. Christian structural analysis. Instead we need a dynamic

interplay between an understanding of the context of a problem and the person experiencing it.

In the Reformed tradition we have a strong awareness of the importance of cultural ideals and social structures on a person. For that reason we have developed separate Christian institutions to reflect alternatives.

But more of this should keep us from becoming personally involved at the local level, as we there too present our bodies as a living sacrifice.

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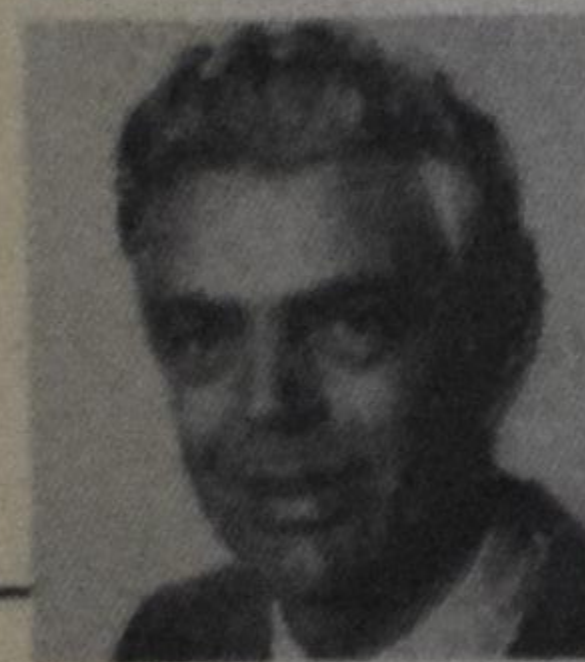
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A moment alone

Lord, a new day has just begun;
Outside I see the rising sun.
The birds are up, I hear them sing,
And in the distance church bells ring.
The grass is wet with morning dew;
Buds on our trees are shiny new.
Tulips and other bright spring flowers
Come to new life from yesterday's showers.
My heart overflows with admiration
To you, Lord, who has made creation.
But ... the children are up and I must run.
May I feel this good when the day is done.
Mary Knight,
St. Catharines, Ont.

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The Jehovah Witnesses #22(e)



Johan D. Tangelder
Sects and Cults

8. Christ's Second Coming.

Will there be a visible return of Christ? No! This is not possible since Christ has only an angelic existence. Christ has already returned in 1914. He took his place at the right hand of God and began to rule over his kingdom from heaven.

Date setting has been a prominent feature in the theology of the JW. Through complicated calculations based on Daniel and Revelation, the JW pointed to 1975 as the possible date for the Armageddon. (There have been other dates set in previous years). An August, 1968, edition of the Watchtower prophesied: "What about all this talk concerning the year 1975? ... Their (serious Bible students) interest has been kindled by the belief that 1975 will mark the end of 6,000 years of human history since Adam's creation ... One thing is absolutely certain, Bible chronology reinforced with fulfilled Bible prophecy shows that six thousand years of man's existence will soon be up, yes, within this generation!" Former JW member James Penton said that many JW sold their homes and neglected medical attention "because of the approaching date. Naturally, many JW were deeply disturbed when the end of times didn't come as announced. The March 15, 1980, edition of the Watchtower discussed the disappointment experienced by so many of the Society's members. And it encouraged

the faithful to keep steadfast. "Nevertheless, there is no reason for us to be shaken in faith ... Rather, as a consequence, we are all moved to make a closer examination of the Scriptures regarding this matter of a day of judgment."

9. Salvation by Works.

The JW teach salvation by works. A Christian asked a JW: "What must I do to be saved?" The reply was: "Go out two by two and preach the Gospel." It is not Christ's finished work that counts. The believer has to do it all. Christ only paid a ransom on the cross to give man the opportunity to earn life again.

The JW teach that Christ's death "does not give or guarantee everlasting life or blessing to any man." Even in salvation there are two classes. The "annointed class" are selected on the basis of their worthiness. They must continue to serve God, demonstrating their faithfulness to Jehovah until their death. The Jonadabs may be delivered at Armageddon by being faithful members of the Watchtower Society, canvass door-to-door and distribute literature. "Judge" Rutherford said: "If Jehovah's Witnesses should fail or refuse to deliver the message, they would be unfaithful to God and would suffer destruction." All this is a perversion of the Biblical doctrine of salvation by grace. "Not by works of righteousness which we have done, but according to his mercy he saved us ..." (Titus 3:5).

Sudanese rebels kept parents' hearts hostage



Martin Overduin

Continued from page 1

work against the government. Once we start doing that we create more opportunities for revolution."

A most difficult time

While the negotiations were going on, the Sudanese government was preparing for an all-out attack on the game farm where they knew the hostages were held. The day the attack took place the Overduins were told by External Affairs Canada about the fierce fighting that was taking place and the fact that only one missionary had been rescued. The others had been taken into the bush by the guerillas. They were told that the situation was serious. Since night had fallen they should not expect any further developments for now.

That was perhaps the most difficult time for the Overduins. Rev. Overduin cried openly, fearing that the rebels would retaliate and shoot the hostages. Three hours later they heard the wonderful news that all the missionaries, including their son Martin, were safe with the Sudanese army. Eighteen rebels and one government soldier had been killed, and several were wounded.

"I am so overwhelmed, I can't swallow it all," Rev. Overduin said a few hours later. "Many people have phoned and said 'Praise the Lord,' and my wife

and I fully agree, for He has done it all."

Mrs. Overduin recalled how they had prayed constantly and how she believed "it was in God's hand, no matter what the outcome." Both Rev. and Mrs. Overduin talked about how they hoped that the event had served the furtherance of the gospel.

"Martin will never forget this either," commented Mrs. Overduin. And she told how he had been searching for the Lord's calling in his life, travelling from mission field to mission field, but never thinking very long that he was called to be a missionary.

Martin's father told about his earlier years.

Martin is one of 14 children, but not the less precious because of that. "He was heartbroken when we moved from British Columbia to Ontario in 1966. He missed Langley and went back eventually. He drove truck there, had quite a few accidents, but his boss still liked him. Eventually he joined the Christian Reformed Church. He took a course in flying at Trinity Christian College in Vancouver. That's where he got his license."

Martin travelled all over the world, Indonesia, Thailand, but ended up in Kenya where he first worked for the CRWRC. Later he joined the CBM International, for which he worked at the time of his capture.

Rev. and Mrs. Overduin kept near the phone during the two weeks they knew about the capture and even after. They expect their son to call as soon as he is finished being debriefed by the Sudanese army and flown back to Nairobi in Kenya. According to Mr. Brooker of CBM, Martin will be allowed to fly home to Canada for a visit with his relatives and friends.

He won't like all the publicity predicts his father, who with his wife had to endure the onslaught of the press. And he won't like the Globe and Mail editorial either which characterizes him as an A-1 hero. "He does not think of himself as a hero."

It takes a Christian mind to understand that according to the Overduins. For "the Lord has done it all."

The perfect church

*I think on earth I'll never see
A church that's all it ought to be;
A church whose members never stray
Beyond the straight and narrow way.*

*A church that has no empty pews,
Whose pastor never has the blues;
A church whose deacons always deak,
Where none are proud and all are meek.*

*Where gossips never peddle lies
Or make complaints, or criticize,
Where all are always sweet and kind
And to another's faults are blind.*

*Such perfect churches there may be
But none of them are known to me.
But still I'll pray and work and plan
To help build His church - the best I can ...*

Johannes De Viet,
Bethel CRC, London

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FOR KIDS ONLY



LEARN

Scoreboard

sional sports, the only thing that matters is being the best, number ONE.

Some cheat to win

Being the best is fun. It makes you feel good, people admire you for it and you are proud of yourself. Sometimes people want so much to win they are willing to cheat, to play unfairly. In professional sports this means a player sometimes loses on purpose in return for a large sum of money paid by gamblers. This doesn't happen often fortunately.

At school and in the

playground we sometimes try to bend the rules or try little tricks such as holding on to someone when they are chasing the ball.

The Importance of winning

There are many ways of winning. When we win by playing unfairly we lose something of our good character and name. People don't trust us as much anymore. If we cheat to win a game we may also learn to cheat at work and in the way we treat people.

When winning is so important nothing else matters

we avoid things like homework or helping at home with chores because we want to practice skating or shooting. We want only to play and keep being the best.

Then when we lose, and we will, we may be very unhappy; we may feel resentful toward our opponent. We may not feel good about ourselves thinking we are failures.

Winning is important when it means we have done our best and competed fairly. Sometimes a poor or average player or team works very hard and still loses to a better opponent

who didn't try very hard. Who is the real winner here?

The Importance of losing

There is nothing wrong with winning. Without it games wouldn't be much fun. But we must not be ashamed to lose so we can have enough confidence and self-respect to play on another day without being discouraged.

Then we can enjoy games and sports, and be happy for others when they play better than we do. When we learn to be good losers we learn to be good winners.



ENJOY

An introduction to Limericks I

How pleasant to know Mr. Lear

about the original author of tons of such nonsensical and absolutely delightful, ear-to-ear grinners.

Edward Lear (1812-1888) wrote this about himself:

How pleasant to know Mr. Lear,
Who has written such volumes
of stuff,

Some think him ill-mannered and queer,
But a few think him pleasant enough.

Lear is affectionately known as the father of English 'nonsense'. He wrote most of his limericks barely out of his teens, dashing them off at odd

moments here and there, as he considered his primary aim in life to be painting.

He was, by the way, a landscape painter of some renown and illustrated books on natural history. He visited many countries and his journal and records of different places is enormous. He considered his proper place in life as an artist.

Yet without all this traveling, in a sense a preparation, his book of nonsense could not have been written. He was extremely fond of children and 'loved to see little folk merry'.

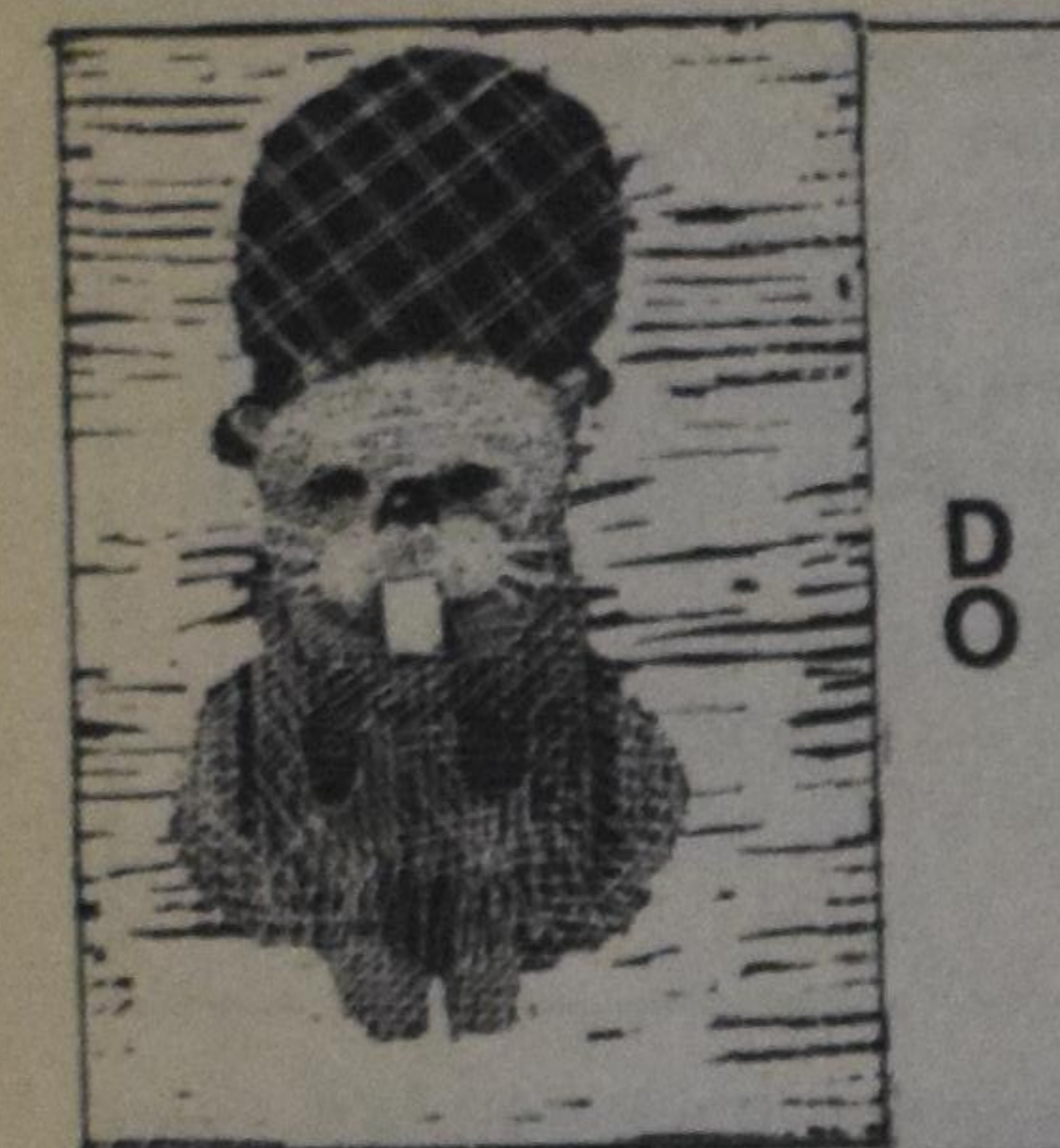
When his limericks were first published in 1846, all sorts of attempts were made to read into them political and personal references. The truth is, that Lear's fantastic absurdities are void of symbolic meaning. Their charm is in their simplicity and pureness.

As in,
There was a young lady whose chin,
Resembled the point of a pin,
So she had it made sharp
And purchased a harp
And played several tunes with her chin.
or,
There was an old man of the Nile,
Who sharpened his nails with a file,
Till he cut off his thumbs
And said calmly 'This comes
Of sharpening one's nails with a file!'

You see, these verses are pure nonsense. They are absolutely ridiculous and produce a happy merriment which Lear wished to produce.

Laugh with me when I am young, father! How else will you be able to cry with me and understand my problems when I grow older. Dance with me, father!, to the nonsense of childhood. How else can I ever walk in your footsteps?

C. Farenhorst Praamsma



DO

Word game

INSTRUCTIONS

1. Unscramble the letters to form a 5-letter word and write it across the bottom step.
2. By dropping one of the letters and moving the others around, write a 4-letter word across the next step.
3. Continue in this way until you are left with a 1-letter word for the top step.

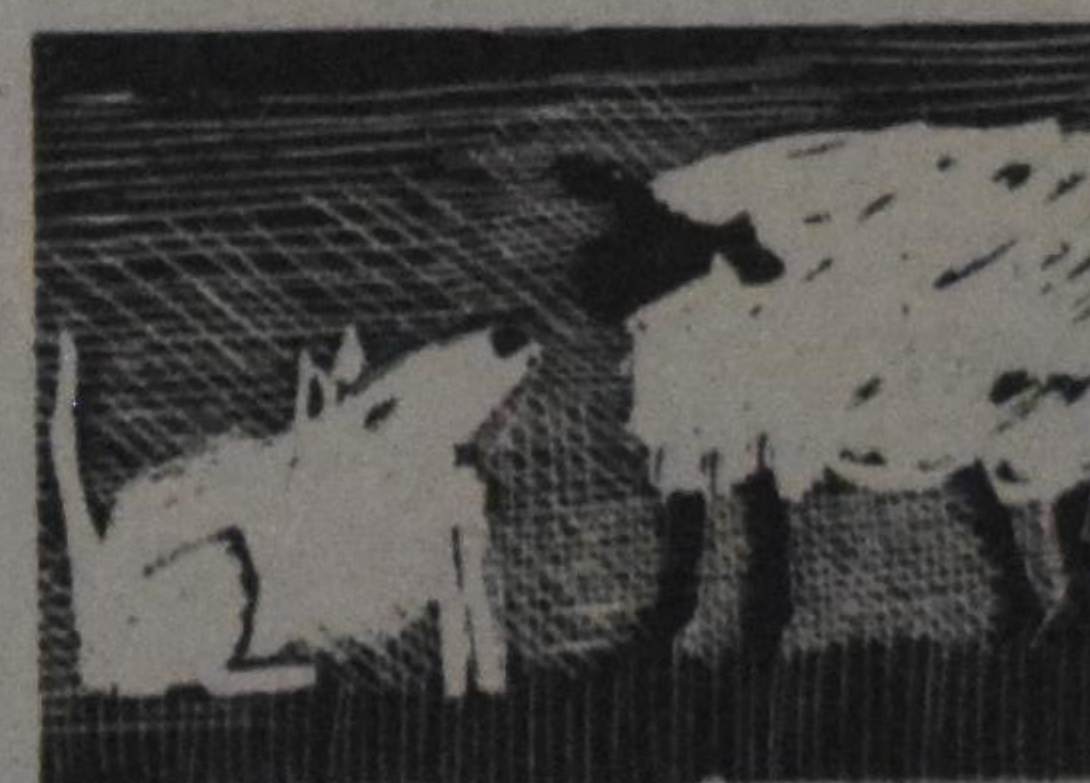
A				
P	A			
L	A	P		
L	E	A	P	
A	P	P	L	E

p l p a e

y p a l s

s o h e t

y w d i n



SHARE

Fun with a guinea pig

Guinea Pigs have to be with their mothers at least three weeks to drink milk from their mothers. While they are being weaned (adjusting to hard food), you can get ready. Make sure that you have a food container, water bottle, wood chips, and a cage or box. You can use an old aquarium or a sturdy cardboard box for a cage.

When you get your pig, give it two containers of Guinea Pig pellets a day. They are vege-

tarians, so they will eat lettuce, carrots, cauliflower, celery, and broccoli. Their favourite vegetable is lettuce. They also need vitamins that can be put on their pellets or in their water.

Change the wood chips at least twice a week. When you clean the cage, either hold the pig or put it in a box. You should put newspaper under the wood chips.

We made a cardboard house for our "Squeaky." She likes to rest and hide in her house. Our Guinea Pig tips her food container and drags it into her house. When people are close by, Squeaky shies away. She squeaks often, especially when we open the refrigerator.

When you hold your Guinea Pig, hold it with one hand under the butt and against your body, but be careful because they sometimes have accidents.

Jeremy VanderWeele, 8
Orange City, Iowa

Dutch

Carl D. Tuyl

Persoverzicht



Het socialisme mag dan al op apegapen liggen in Canada, dood is het nog lang niet. Bijna vijftienhonderd afgevaardigden trokken op eigen kosten naar een bloedhete arena in Regina om daar de oude strijdkreten weer eens te horen. Kameraad Broadbent klom op het spreekgestoelte om een ouderwets nummertje romantiese rooie politiek weg te geven. Leve de solidariteit, en we willen een van Canada's voornaamste banken nationaliseren! Dat wil er bij socialisten wel in natuurlijk en er werd lekker geapplaudiseerd en flink gejoeld. Toch was het voor kameraad Broadbent niet allemaal rozegeur en maneschijn daar. Het congres herinnerde me aan het strand van Scheveningen van vroeger: soms waaide er een rode vlag boven een bordje waarop stond: "gevaarlijke onderstroom." Er was wel geen bordje onder de rooie vlag in Regina maar de onderstroom was er toch wel. Broadbent heeft ondergrondse oppositie. Enfin, het partij-programma kwam uit de doos met weinig verrassingen en nog minder originaliteit. De N.D.P. is tegen werkeloosheid en voor de vrede, en ook voor het ziekenfonds. Dat wisten we eigenlijk allang, en we zijn het er

allemaal roerend mee eens. Alles bij elkaar genomen was het maar een dooie boel. Ik moest voor Broadbent eens wat oude speeches vertalen van Domela Nieuwenhuis, of Troelstra, en hij kon zelfs nog een lesje leren van Vader Drees.

De heren kamerleden zijn op vakantie gegaan. Na gedane arbeid ... weet u wel. De regering in Ottawa heeft een nieuwe prijsvereenkomst met Alberta's olieproductie. Wij betalen nu 87% van de normale wereldprijs hetgeen natuurlijk nog zo gek niet is maar we waren wijs gemaakt dat we niet meer dan 75% zouden betalen, en als je het zo bekijkt valt het 13% tegen.

Er was een interessante spekulatie in de pers aangaande de gezondheid van Yuri Andropov toen zijn onderhoud met de West Duitse Kohl onverwachts werd uitgesteld. De volgende dag ging het door en Andropov zag er inderdaad wat betrokken uit en zijn linkerhand hing stijf in de armsmouw.

Bij onze zuiderburen hebben politieke verwickelingen vaak de geur die zo scherp waarneembaar is als het land weer eens bemest wordt. Het is nu gebleken dat tijdens de verkiezingskampanje Reagan over Carter's aantekeningen beschikte. Er wordt nu uitgezocht hoe dat wel mogelijk was. Ik kan 't ze wel direkt vertellen: een tegenstander werd natuurlijk met veel geld omgekocht.

President Reagan heeft nu de Sekretaris voor Buitenlandse Zaken naar Syrië gezonden om te zien of hij de Syriërs tot ontruiming van Libanon kan bewegen.

In de P.L.O.-gelederen is het ook heibel. Er kwam een wapenstilstand in de Bekaa vallei in Libanon waar flink gevochten werd.

De Chileense politie heeft een betoging tegen de militaire regering met knuppels uiteen gedreven, en de vakbeweging heeft de arbeiders gevraagd van geweld af te zien.

President Francois Mitterrand heeft een blauwtje gelopen. Hij wilde zo dolgraag de 1989 wereldtentoonstelling in Parijs hebben ter gelegenheid van het tweehonderd jarig jubileum van de revolutie (Vrijheid, gelijkheid en broederschap - weet u nog wel) en het zou maar twee biljoen dollar kosten. Wat is dat nou per slot van rekening. Toch werd de hele affaire afgeketst door de oppositie. Mitterrand zal een andere manier moeten vinden om de revolutie te herdenken.

Ik weet dat sommige van mijn lezers graag ekonomies nieuws willen hebben en ik wil ze niet teleurstellen. Hier gaan we dan: wist u dat Duitse Volkswagen A.G. voor tenminste tien procent eigendom is van de olie Arabieren? Hoe zou je dat nou kunnen uitvinden als je niet C.C. las he? Nog

meer? Vooruit dan maar: er is een gematigde tarievenoorlog aan de gang tussen Japan en Amerika. En hier een ekonomies bericht voor de ouwetjes die zich Vroom en Dreesman nog herinneren. V. & D. doet het best, hoor; uit het jaarverslag blijkt dat er 105 miljoen netto winst gemaakt werd. Dat zijn guldens natuurlijk, maar toch niet te versmaden, he? Samen met de K.L.M. heeft V. & D. een bod gedaan op een belangrijk Australies vervoerbedrijf.

En de E.E.G. heeft ook weer eens van zich laten horen. De milieu-ministers kwamen bijeen in Luxemburg en zijn het er over eens geworden dat de automobiellindustrie binnen twee jaar de uitstoot van koolmonoxyde met 23% zal moeten beperken.

En hier is een ekonomiese primeur: de voetbalclub Tottenham Hotspur gaat als eerste om kapitaal leuren op de beurs. Wie dus in de voetballerij wil investeren kan in Londen terecht. En mochten er onder mijn lezers aandeelhouders zijn in de Gelderse Tramweg Maatschappij die kan ik dan mededelen dat de jaarlijkse vergadering gehouden zal worden om 14.00 uur in het hoofdkantoor van de maatschappij Emmerikseweg 20, 's Heerenberg. Dat is op 29 juli dan.

U heeft weer eens ervaren dat de pen machtiger is dan het zwaard en zelfs redakteur Whitefoot is door de knieën gegaan.



Uit Nederland

□ Oud-premier Dries van Agt verlaat de landspolitiek en werd deze maand commissaris van de koningin in de provincie Noord-Brabant. Hij is in Brabant de opvolger van commissaris Van der Harten, die 1 juni met pensioen gaat. Van Agt is lid van het CDA, en zit voor deze partij momenteel nog in de Tweede Kamer. Z'n politieke loopbaan begon in 1971, toen hij minister van justitie werd in het kabinet-Biesheuvel. Eind 1977 werd hij minister-president in het kabinet Van Agt-Wiegel, een premierschap dat heeft geduurd tot november 1982.

□ Tot nieuwe directeur van Radio Nederland Wereldomroep is benoemd de heer Nico Bogaart, op het ogenblik directeur van het Tropenmuseum in Amsterdam. Op 1 april volgend jaar volgt hij de heer Joop Acda op, die dan met pensioen gaat. De heer Bogaart werd in 1940 geboren in Utrecht. Hij studeerde sociale geografie en culturele antropologie en voigde een studie theaterwetenschappen. Van 1964 tot 1976 was hij bij de NCRV televisie regisseur/producer en doceerde hij aan diverse volkshogescholen dramaturgie en filmkunde. Sinds 1976 is hij verbonden aan het Koninklijk Instituut voor de Tropen in Amsterdam.

□ Een boer uit Pollebeek in de Noordoostpolder heeft tijdens het ploegen een 47 centimeter lange bronzen lans punt gevonden, die ongeveer 3 duizend jaar oud moet zijn. De directeur van het Schokland museum, de heer Oosterhof,

noemt de vondst niet alleen uniek voor Nederland maar ook voor het gehele vasteland van West Europa.

Hoewel er dus geen vergelijkend materiaal is, meent de heer Oosterhof zeker te weten dat het om een lans gaat van Ierse of Engelse makelij uit de late bronstijd. De ingebrachte gaatjes en gleuven in de lans, tonen namelijk grote gelijkenis met ornamenten op voorwerpen uit hetzelfde tijdperk die op de Britse eilanden en in Ierland zijn gevonden.

□ De hypotheekrente in Nederland gaat weer omhoog. Twee banken, de Westland-Utrecht Hypotheekbank en de Friesch-Groningsche Hypotheekbank hebben haar tarieven met 0,3 procent verhoogd. Zij berekenen nu 9,4 procent voor een standaardhypotheek met gemeentegarantie. De maatregel houdt verband met de rentestijging op de kapitaalmarkt. Vooral het mislukken van de jongste 8 ½ procentstaatslening gaf hiertoe aanleiding.

□ In kringen van de NAVO in Brussel is vernomen dat secretaris-generaal Luns waarschijnlijk zal worden opgevolgd door Lord Carrington, de vroegere Britse minister van buitenlandse zaken. Joseph Luns heeft laten doorschemeren dat hij op korte termijn zijn ontslag zal indienen, maar de datum is nog niet bekend. Luns is sinds 1971 secretaris-generaal van de NAVO. Daarvoor was hij langdurig Nederlands minister van buitenlandse zaken. Hij wordt in augustus 72 jaar.

□ De leden van de vervoersbond FNV bij de Nederlandse Spoorwegen hebben het banenplan van hun eigen bond verworpen. Het plan hield in dat de werknemers bij de NS vier jaar lang twee procent prijscompensatie zouden inleveren, waardoor er in 1986 36-uur per

week zou kunnen worden gewerkt. Daardoor hadden er 22-honderd mensen extra in dienst kunnen komen. Maar de Spoorwegen wilden geen garantie geven dat de banen er ook echt zouden komen, en de leden van de FNV wilden daarom niet inleveren.

Maar als dat alles is

natuurlijk
ook ik lijd
onder de duizend manieren
waarop wij onze medemensen
beledigen, vernederen,
verraden en doden

natuurlijk
ook ik hunker
naar een wereld
waar we eindelijk
elkaar recht zullen doen

geen geweld meer
geen oorlog
geen liefdeloosheid-
ongebroken,
onverstoorbaar geluk

maar als dat alles is
en het overige
gewoon doorgaat

het uitbuiten
en het uitroeien van de dieren
het vergiften van het water
de oorlog tegen de bossen
de moord op de aarde

als onze vrede
niet ook de vrede
van de natuur inhoudt

hoeft het voor mij niet meer
vergaat mij de lust

is onze mooie mensenvrede
alleen maar een vloek.
Hans Bouma

□ In het academisch ziekenhuis Rotterdam Dijkzigt is de eerste Nederlandse reageerbuis-baby geboren na een voorspoedig verlopen bevalling. Het is een meisje van bijna zes pond. Moeder en kind maken het goed. De eerste reageerbuis-baby zag in 1978 in Engeland het leven. Sindsdien zijn er over de hele wereld zo'n 150 kinderen verwekt door de vrouwelijke-eicel en de mannelijke zaadcel in het laboratorium tot een embryo te laten groeien. Dat wordt dan na een dag of twee, drie ingebracht in de baarmoeder. Daarin heeft de zwangerschap verder een normaal verloop.

□ De drie casino's die Nederland rijk is - in Scheveningen, Zandvoort en Valkenburg - hebben vorig jaar 3 miljoen gulden minder winst gemaakt dan in 1981. De winst bedroeg vorig jaar 19.000.000 gulden. Toch kwamen er meer bezoekers, in het totaal een kleine miljoen, maar hun gemiddelde inzet daalde van 74 gulden in 1981 tot 68 gulden vorig jaar. De Nederlandse schatkist heeft niettemin aan kansspelbelasting 49.000.000 gulden binnengekregen. In de zeven jaar van hun bestaan hebben de casino's nu in het totaal 214 miljoen aan belasting afgedragen.

Dutch

Ik ben wat verdrietig vandaag

Herman de Jong

Ik zat gezellig in de lage rookstoel. Zij redderde wat rond in de keuken bezig met de thee en natuurlijk wat lekkers erbij. Ineens hoorde ik haar zeggen: "Ik ben maar wat verdrietig vandaag!" Toen ze tegenover me zat kwam de aap uit de mouw. Haar kleindochter ging kamperen met haar boyfriend, en ze namen maar één tent mee! Dat kan toch nooit goedkomen? Het is anders zo'n meid hoor, meneer, en hij is ook een beste jongen van gelovige ouders. Ik snap echt niet dat mijn dochter en schoonzoon het toelaten.

We hebben een goed gesprek gehad. Ze moest haar verdriet aan iemand kwijt. Toen

ik aanstalten maakte om maar weer eens op te stappen, greep ze me nog vlug even bij de mouw: "Nu ben ik zo blij dat ik er even over kon praten, dat heeft me erg goed gedaan." Ik kreeg nog een bonbonnetje mee voor onderweg.

Bent u ook wel eens verdrietig zo nu en dan? Zo, dat je tegen de nieuwe dag opziet als een berg? Toch begon de dag wel goed. Na het ontbijt ... ook niet veel aan zo helemaal alleen ... de ontmoeting met de Here: U las het dagboekje en bad weer voor zonneschijn in uw leven. Maar een uur later trekt er ineens een grijze wolk voor de mooie ochtendzon. Dan is daar het grote verdriet.

Of die angst om een kleindochter. Of de "worry"

over uw zoon die nu al maanden lang werkloos is. U gaat er maar bij zitten. Als u nog samen bent, zegt de een: "Wat is er nu toch, waarom ben je ineens zo stil?" En u antwoordt: "O, 't is niks, hoor, 't gaat wel weer over." Bent u alleen, dan kijkt u maar eens stillitjes naar zijn photo. De ogen die je zo trouw aankijken zeggen: "Stil maar hoor, ik weet het wel, je bent weer wat verdrietig vandaag."

Ik hoorde een radio dominee eens zeggen dat een Christen nooit verdrietig kan zijn. Vervuld met de Geest, kan het niet anders of je moet wel blij zijn. Dan leef je als Adam en Eva in het paradijs. U wandelt en praat met de Heer. Dan leef je als diegenen, die al voor de

troon van God zijn geschaard: Halleluja, laat ons blij zijn en vreugde bedrijven.

Die dominee had toch zijn Bijbel beter moeten lezen.

Die radio dominee was er wel eventjes vlak naast, dacht u niet?

Jesus weende bij het graf van Lazarus. Van dag tot dag had Jezus verdriet. Soms kwam dat verdriet zo hevig op hem af, was hij zo moe, dat hij zich 's avonds terug trok in de bergen om nieuwe kracht van zijn Vader te ontvangen. En luister dan eens naar David: Hoe lang Heer, zult gij mij steeds vergeten? Hoe lang zult gij uw aangezicht voor mij verbergen? Neem nou Elia eens: Neem mij weg van deze aarde, want dit is immers geen leven meer?

Ik dacht dat we best verdrietig of neerslachtig mogen zijn. Als we het niet waren, zouden we toch als robots door het leven gaan. Dat heeft God niet met ons voor.

Ik hoop dat uw eerste reactie is: ik wil het niet! U hebt dan meteen de grote stap in de goede richting genomen.

De tweede reactie zal dan zijn: wat ga ik eraan doen!

Ik ga u geen advies geven. Ik ben van middelbare leeftijd (tjonge, waar is de tijd gebleven) en kan me de gedachtengang en het levenspatroon van iemand die twintig jaar ouder is niet indenken. Wel weet ik, dat ik zelf met uw probleem krijg te doen, zou ik uw leeftijd bereiken. Nu al heb ik dagen dat ik zeg: ik ben zo verdrietig vandaag.

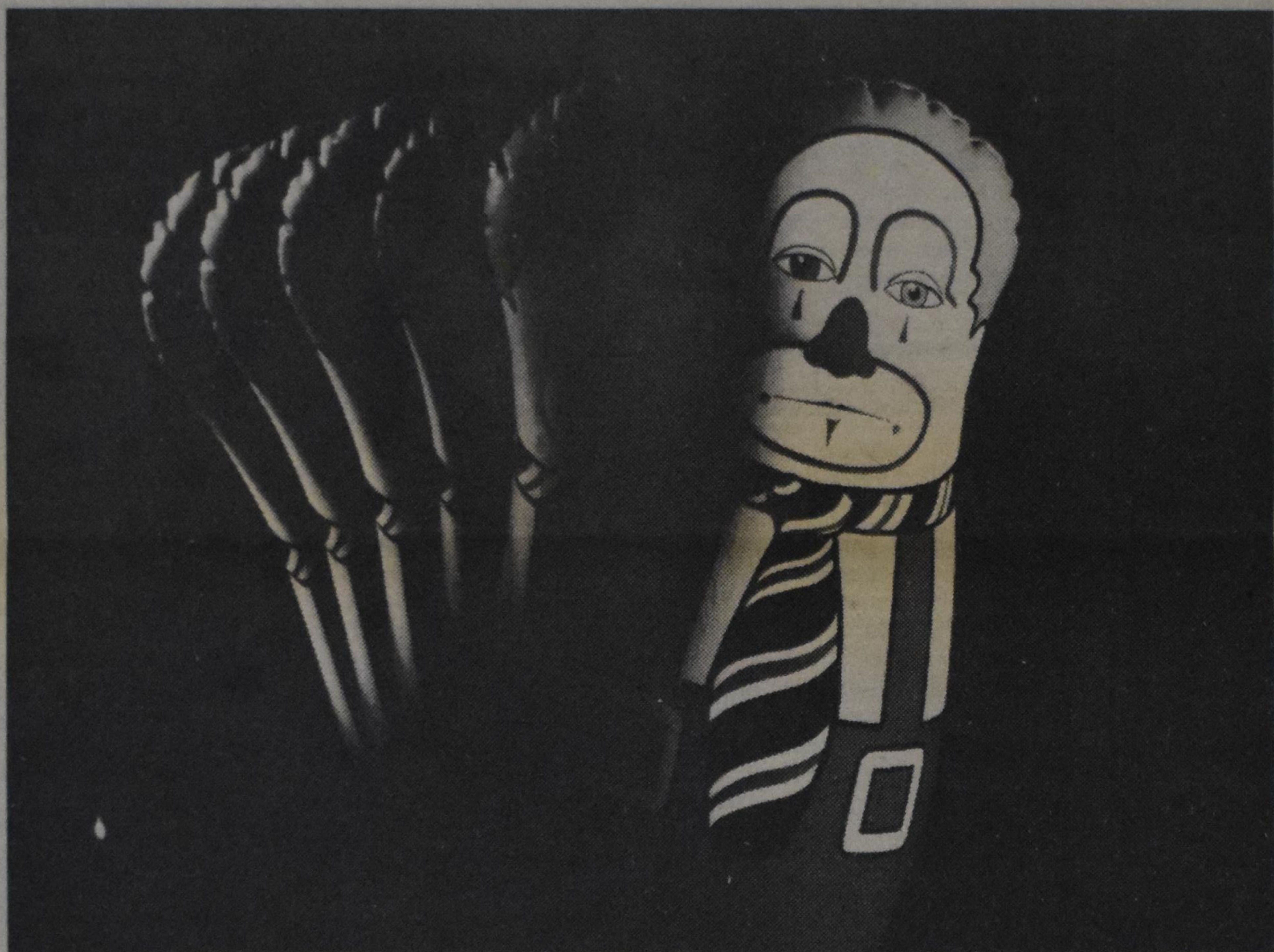
Daarom ben ik gaan luisteren naar verschillende oudere mensen. Ik stelde hun de vraag: wat doet u er nu aan, als u zich zo maar verdrietig begint te voelen?

Ik begin maar met mijn eigen moeder. Een en tachtig. Zij gaat achter het harmonium zitten. Moeder kan geen noot lezen, ze speelt zo de psalmen op haar eigen manier, en zingt er nog bij ook. Moeder zingt het verdriet de deur uit.

Vader las. Tijdschriften en boeken. Als hij iets leuks las, gingen zijn neusvleugels trillen. Toen hij eindelijk het lezen op moest geven, kon hij soms zo verdrietig uit zien. De boekenvriend leeft zich het verdriet en de vreugden van anderen in, en vergeet vaak om zelf verdrietig of neerslachtig te zijn.

Mevrouw Jansen woont in een bejaarden flat. Zij zegt: als ik het aan voel komen, ben ik de deur al uit. Ik ga een flink eind lopen, zelfs als het koud is buiten. 'k Ga alleen. Ik wil niet dat andere mensen mijn neerslachtigheid opmerken. Met mijn eigen verdriet zou ik anderen maar verdrietig maken. Ik heb een opgewekte natuur en daarmee kan ik anderen wel helpen. Er zijn zoveel mensen die zo diep in de put zitten.

Herman de Jong woont in Jordan Station, Ont.



HET IS NIET ALTIJD EENVOUDIG VOOR MENSEN OM THE HERSTELLEN.

Het herstel van een leven dat is beschadigd door misdadige geweldpleging is niet eenvoudig.

De ervaring kan lang en pijnlijk zijn voor beiden, het slachtoffer en de families. In geval van een dergelijke persoonlijke tragedie is er de Criminal Injuries Compensation Board om te helpen. Met financiële bijstand om de economische en emotionele last van persoonlijke lichamelijke verwonding te verminderen.

Zou u het slachtoffer worden van misdadige geweldpleging, bel ons dan.

De aanvraagprocedure is eenvoudig en informeel. De hulp kan van onschatbare waarde zijn.

Voor meer informatie kunt u contact opnemen met: The Criminal Injuries Compensation Board, 439 University Avenue, 17th Floor, Toronto M5G 1Y8 (416) 965-4755

THE CRIMINAL INJURIES COMPENSATION BOARD



Roy McMurtry, Minister
William Davis, Premier

Ouderdoms pensioen

(Canadian Scene) - Het Department of Health and Welfare heeft aangekondigd dat het ouderdoms pensioen voor het tweede kwartaal van het jaar zal worden verhoogd in verhouding tot het percentage van de inflatie. Aangezien de inflatie lager is dan voorheen, is ook de aanstaande verhoging wat minder, n.l. \$3.51. Het bedrag dat in april, mei en juni zal worden betaald bedraagt \$254.13 per maand.

Ook het bedrag van het Guaranteed Income Supplement wordt voor die periode verhoogd. Dat wordt alleen betaald aan mensen die er voor in aanmerking komen.

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THANKS

VANDER MUNNIK: Over the years and especially on our 40th Wedding Anniversary, God has blessed us richly. We thank our children and grandchildren, as well as relatives and friends, who did such a great deal for us, and made this day such an unforgettable one.

Herman and Tiny Vander Munnik,
 20 Millwood Place, Hamilton, ON
 L9A 2M8

BIRTHS

BAKKER: With praise and joy, we give thanks to the Lord for entrusting to our care, a beautiful daughter, ALISON MARGARET, born on June 15, 1983. A sister for Jessica. The 6th grandchild for Mr. and Mrs. G. Vermeer of Welland, Ont., and 17th grandchild for Mr. and Mrs. S. Bakker of Calgary, Alta. Sid and Irene Bakker, 1245 S. Pelham St., R.R.#2, Welland, ON L3B 5N5

BAKKER: Bernie and Irene Bakker thank the Lord for the safe arrival of our fourth child, DAVID JONATHAN, our beloved gift of God, born on June 9, 1983, weighing 9 lbs. 7 oz. He is a brother to Ruth, Matthew, and Reuben; fifteenth grandchild for Mr. and Mrs. W.J. Bakker, Strathroy, Ont., and fourth grandchild for Rev. and Mrs. Paul Szto, New York.

"But they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint" (Isaiah 40:31).

24 Sunset Crt., Truro, NS B2N 3W1

BOSMAN: God, our Father and Creator, has granted us a beautiful baby girl. We received her into our home with much thanksgiving and praise. ARLENE JOYCE, born on June 2, 1983, weighing 8 lbs. 10 1/2 oz. A little sister for Kevin, Julianne, and Steven. Another granddaughter for Mr. and Mrs. O. Okkema, and Mr. and Mrs. J. Bosman.

May God give us the love and wisdom we need as we raise these his covenant children.
 Ed and Tilda Bosman.

BULTHUIS: With thanks to God, we announce the birth of KRISTEL ALEXANDRA RENEE, born on July 12, 1983, weighing 9 lbs. 9 1/2 oz. (4350 grams), in Grimsby, Ont. A sister for Adele, Steven, Eric. Grateful parents are Peter and Ria Bulthuis.

43 Stewart St., Grimsby, ON L3M 3N1

KRAAY: With thankfulness to God, we, Ed and Linda, joyfully announce the birth of our son, MATTHEW JOHN, on June 19, 1983. A brother for Jesse and Reuben; 9th grandchild for Ted and Alice Kraay of Lacombe, Alta., and 3rd grandchild for John and Jean VandenBrink of Surrey, BC.

Box #192, Lacombe, AB T0C 1S0

BIRTHS

KRALT: "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:23).

We, Peter and Kathy Kralt, thank God for entrusting to our care the precious gift of our second child, a son, MICHAEL JAMES, born on July 2, 1983, weighing 7 lbs., a brother for Gregory William. Michael is the 8th grandchild for Mr. G.D. Kralt, the 4th grandchild for Mr. and Mrs. W. Buys and 79th great-grandchild for Mr. P. Hogendoorn, all of Beamsville, Ont.

147 Main St. E., Grimsby, ON L3M 1P2

MARCUS: The Lord has entrusted into our care another covenant child, a daughter named SHANNON LYNN, born June 18, 1983. She is a little sister for Scott, Jared, and Paul. Happy grandparents are Mr. and Mrs. T. Pasma of Springfield, Ont.

Hugo and Sally Marcus, 438 Forest Ave., Orillia, ON L3V 4A1

OOSTERHOF: Leo and Grace thank the Lord for his precious gift of a beautiful baby boy, DAVID MATHEW, born on June 12, 1983 at 0711 a.m. A brother for Len and Chad. Proud grandparents for the 3rd time each are Mr. and Mrs. Bob Veenstra of 331 Wellington St., N., Woodstock, Ont., and Mr. and Mrs. Bert Oosterhof of R.R.#4, N. Augusta, Ont.

P.O. Box #384, Athens, ON K0E 1B0

REYNEVELD: "Sing to the Lord a new song, for he has done marvelous things" (Psalm 98:1). We, Karl and Patty, thank and praise the Lord for entrusting into our care, JACOB ALVIN, born June 20, 1983. A beloved brother for Jonathan, and another grandchild for Mr. and Mrs. N. Reyneveld and Mr. and Mrs. H.A. Slager, all of Tavistock, Ont.

R.R.#6, Woodstock, ON N4S 7W1

VANDERLAAN: Jack and Theresa give praise to God for entrusting to their care a healthy baby girl, JACOBA NAOMI, born July 8, 1983, weighing 8 lbs. 11 oz. A sister for Andrew. 4th grandchild for Ted and Cobi VanderLaan of Ancaster, Ont., and 6th grandchild for Ben and Jenny Kraal of Moorefield, Ont.

965 North Shore Blvd. W., Burlington, ON L7T 1B2

VANDERMEER: Bill and Nancy (nee Bisschop) announce with joy the birth of a precious baby girl, REBECCA LYNN, on June 24, 1983. A darling sister for Eric Matthew. Grandparents are Mr. Arend Bisschop Sr., of Thamesville and Mrs. Anne Vandermeer of Chatham.

163 Raleigh St., Chatham, ON N7M 2N4

VANDERSTERRE: With praise and thankfulness to God, we, Fred and Henrietta, joyfully announce the birth of our second child, a son, PETER HENRY. A welcome brother for Rachel. Born at Clinton Public Hospital on June 30, 1983, weighing 9 lbs. 2 1/2 oz. Sixth grandchild for Mr. and Mrs. Ralph Stryker of Seaforth and sixth for Mrs. Pieter VanderSterre of The Netherlands.

175 Maple St., Clinton, ON N0M 1L0

VELDMAN: Jake and Clara thank God for his precious gift of a son, JASON MICHAEL, born on Saturday, June 4, 1983. A brother for Jeremy and Joshua. Another grandchild for Mr. and Mrs. John Veldman and Mr. and Mrs. Klaas Fluit, all of Wellandport. Another great-grandchild for Mr. and Mrs. Klaas Fluit of Burlington; Mrs. J. Hessels of Beilen, Dr., and Mr. and Mrs. J. Veldman of Nijveveen, Dr., The Netherlands.

R.R.#1, Wellandport, ON L0R 2J0

BIRTHS

VAN HARTEN: With great joy and thankfulness to the Lord, we would like to announce the birth of MEAGAN SARAH on June 29, 1983, to Carl and Ann Van Harten. Happy grandparents are Mr. and Mrs. F. Gietema of Abbotsford, BC and Mr. and Mrs. H. Van Harten of Brantford, Ont.

Smithers, BC

VANDERKOOY: Join us in joy and celebration for God's precious gift to us! Jack and Joan Vanderkoooy give thanks to the Lord for the loving child born to them. ALLISON RUTH was born on July 4, 1983. She's a sister for Matthew and Janelle and a birthday surprise for oma Bep Vanderkoooy. Other happy grandparents are opa Jaap Vanderkoooy, oma Jantje and opa Jan de Koning.

54 Penwick, Cres., Richmond Hill, ON L4C 5B4

WUNDERINK: Pake and Beppe (Mr. and Mrs. Vroom of Bowmanville, Ont.) are pleased to announce the arrival of their granddaughter HELENA BETH born on June 13, 1983, a beautiful sister for Matthew. Her proud parents are Marg and Andy Wunderink of St. Catharines, Ont. Her other grandparents are Mr. and Mrs. Richard Wunderink of Lowell, Indiana. Great-grandparents are Mrs. Margaret Hoekstra of Chatham, Ont., Mrs. O. Vroom of Strathroy, Ont., Mrs. Jenny Wunderink of Holiday, Florida and Mr. and Mrs. Jacob Nannenga of De Motte, Indiana.

83 Booth St., St. Catharines, ON L2N 1X3

MARRIAGES

ANNIS-BOKMA: Mrs. Geneveve Annis of Fenwick and Mr. Joseph Annis of St. Catharines are pleased to announce the forthcoming marriage of their daughter KIMBERLY MAE LYNN to PETER JOHN, son of Mr. and Mrs. Dirk Bokma of Fenwick. The wedding will take place July 30, 1983, at 3 o'clock, at the Riverside Chr. Ref. Church, Wellandport, Ont. Rev. J. Nutma officiating.

BERG-NONNEKES: Mr. and Mrs. Fred Berg and Rev. and Mrs. Gerard Nonnekkes joyfully announce the marriage of their daughter, MAAIKE and their son, RICK. The wedding ceremony will take place, D.V., on Saturday, July 30, 1983, at 3:30 p.m., in the Second Chr. Ref. Church of Sarnia. Rev. G. Nonnekkes officiating.

Text: John 8:12.

Future address: 504-47 McMurchy Ave., N., Brampton, ON L6X 1X5

BROMMER-KLINGENBERG: Believing that the Lord has brought them together, we as parents, Mr. and Mrs. Marvin Brommer of Chino, California and Mr. and Mrs. Gerrit Klingenberg of Woodstock, Ont., announce the forthcoming marriage of our children RENEE LYNN to BERNARD JOHN. The Lord willing, the ceremony will take place on Thursday, August 4, 1983, in the Church on the Hill, Norco, California, USA.

BRUININK-VAN GAALLEN: We, the parents, Mr. and Mrs. A. Bruinink of Mt. Brydges, Ont., and Mr. and Mrs. J. Van Gaalen of Voorburg, NL, are pleased to announce the forthcoming marriage of our children, DIANA JANETTE and MATTHIJS. The wedding ceremony will take place, D.V., on Saturday, July 23, 1983, at 11:00 a.m., in the Free Ref. Church of London, Ont. Rev. J. Overduin officiating.

Future address: 680 Wonderland Rd., Apt. #701, London, ON N6H 4T6

Best Wishes
 to all newly
 married couples.
 from the C.C. staff

MARRIAGES

DROST-DEVRIES: Mr. and Mrs. John Drost of Fredericton, N.B., are pleased to announce the forthcoming marriage of their eldest daughter, EMILY THERESA to STEVEN TODD, son of Mr. and Mrs. Peter DeVries, Webster, New York. The wedding will take place, D.V., on Saturday, August 27, 1983, at 2:30 p.m., in the Fredericton Chr. Ref. Church with Rev. John Klumpenhouwer officiating.

Address: 95 Burpee St., Fredericton, NB E3A 1M3

FRIESEMA-ELGERSMA: Mr. and Mrs. Jacob Friesema of Delavan, Wisconsin, USA and Mr. and Mrs. Andrew Elgersma, of Wisconsin Rapids, Wisconsin, USA, are pleased to announce the marriage of their children PATRICIA ANN and WILLIAM MARK. This celebration of christian love and joy will take place, the Lord willing, Saturday, July 30, 1983, in the Delavan Chr. Ref. Church, Delavan, Wisconsin. Pastors Henry Hoekstra and Peter Van Drunen officiating.

Future address: 221 1/2 Cameron Ave., Vesper, Wisconsin 54489 USA

DEVRIES-THOMSON: Mr. and Mrs. Leo VanDerAa and the late Ekke DeVries of Mt. Stewart, Prince Edward Island are pleased to announce the forthcoming marriage of their daughter, MARGARET GRACE to ROBERT DOUGLAS, son of Mr. and Mrs. William Thomson of Marathon, Ont. The wedding will take place, D.V., on Saturday, August 20, 1983, at 3 o'clock at the First Baptist Church of Almont, Michigan, USA, 35 miles south from Port Huron Michigan (USA)

GOUD-KEMPER: Mr. and Mrs. John Goud of Waterdown, are pleased to announce the forthcoming marriage of their daughter, KATHERINE to PAUL, son of Mr. and Mrs. Jack Kemper of Waterdown. The ceremony will take place, the Lord willing, on Saturday, July 16, 1983, at 2:30 p.m., at the Dundas Chr. Ref. Church. Rev. J. Zantingh officiating.

Future address: R.R.#2, Waterdown, ON L0R 2H0

GROTEHUIS-LAMMERS: We the children of WILLEMIEN GROTEHUIS and DIRK LAMMERS, believing that the Lord has brought our parents together, are happy to announce their marriage which will take place, Saturday, August 20, 1983, D.V., at 6:00 p.m., in the Chr. Ref. Church, Williamsburg, Ont. Rev. W. De Jong officiating.

Nancy & Bill Pennings

Annette & Albert Pennings

Wilma Grotenhuis

Don Grotenhuis

Sylvia Lammers

Mary-Joyce Lammers

Future address: Box 47 Main St., Drayton, ON N0G 1P0

SMID-VISSER: Mr. and Mrs. Abe Smid of Lethbridge, Alta., and Mr. and Mrs. George Visser of Neerlandia, Alta., would like to announce the marriage of their children, DAGMAR JOCELYN and WAYNE VERNON. The wedding took place on Friday, July 15, 1983, 3 p.m., at the Maranatha Chr. Ref. Church in Lethbridge, Alta. Rev. G. Bomhof officiated.

Address: Box #134, Neerlandia, AB T0G 1R0

TOLSMAN-MOOR: Mr. and Mrs. John Tolisma of Chatham, Ont., are happy to announce the forthcoming marriage of their daughter, RITA to BRAD, son of Mr. and Mrs. Clarence Moor of Port Lambton, Ont. The wedding will take place, the Lord willing, on Friday, August 5, 1983, at 5:30 p.m., in the Grace Chr. Ref. Church of Chatham, Ont. Rev. Ralph Koops officiating.

Future address: 1320 18th Ave., N.W., Calgary, AB T2M 0W5

MARRIAGES

SCHOUTEN-ZWIERS: Mr. and Mrs. D. Schouten of Fenwick, Ont., and Mr. and Mrs. H. Zwiers of Learnington, Ont., are happy to announce the forthcoming marriage of their children, CAROL ANNE to RICHARD JOHN. The ceremony will take place, the Lord willing, on Saturday, July 30, 1983, at 2:30 p.m., in the Mountainview Chr. Ref. Church of Grimsby, Ont. Rev. H. DeBolster officiating.

Future address: 17 Sympatica Cres., Lynden Gate Apartments, Apt. #204, Brantford, ON N3P 1K8

VAN HELL-MOESKER: Mr. and Mrs. Tony van Hell of Dunnville, Ont., and Mr. and Mrs. Lucas Moesker of Wellandport, Ont., are happy to announce the forthcoming marriage of their children, ALICE and MARTIN. The wedding will take place, the Lord willing, on Friday, August 12, 1983, at 3 o'clock, in the Riverside Chr. Ref. Church of Wellandport. Rev. H. Katerberg officiating.

Future address: Box #526, Smithville, Ont.

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ANNIVERSARIES

1953 July 28 1983
 "Unto the hills I lift my eyes, from where comes my help? My help comes from the Lord who made heaven and earth" (Psalm 121:1). With joy, we announce the 30th Wedding Anniversary of our parents and grandparents,

KEITH and MARGARET BROUWER

We thank God for his care and mercy shown to them in the past, and we pray that God will continue to bless them in the years to come. Congratulations and love from:

Tina & Art; Tara, Kimberley, Jeffery — St. Catharines

Howard — at home

Renita & Bill — Fruitland

Frank — at home

They hope to celebrate with their parents and brothers and sisters in Holland. Have a good and safe trip.

Home address: R.R.#1, Wellandport, ON L0R 2J0

1953 August 3 1983

"Blessed are all who fear the Lord, who walk in his ways. You will eat the fruit of your labour; blessings and prosperity will be yours ... and may you live to see your children's children" (Psalm 128:1,2,6a).

WILLEM and WILHELMINA BELDMAN

(Mies)

(nee VanderWilde)

With thankfulness to the Lord we are happy to announce the 30th Wedding Anniversary of our parents. May God richly bless them with many more years of happiness and health for each other and to share with us their children.

Helen & Jeff Adams; Lindsay Joyce — Calgary, Alta.

Wilma & Rick Dykstra; Nicholas, Wayne — St. Thomas, Ont.

Ray & Janet Beldman — London, Ont.

Joyce Beldman — London, Ont.

Home address: 1971 Royal Cres., London, ON N5V 1N6

Classified Advertising

ANNIVERSARIES

1933 August 12 1983
With great joy and thankfulness to our God, we will commemorate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

ATE and JANTJE DEWIT
(nee Buring)

Their children:

Ena & Everett Miller — Port Alberni, BC

Gerard & Corrie de Wit — Bellflower, Calif.

Jenny & William Sutherland — Burnaby, BC

Nancy Groenewold — Port Moody, BC

Willy & Andy Wiersma — Duncan, BC

Henrietta & Chris Hamming — Coquitlam, BC

Ted & Ellen de Wit — Anaheim, Calif.

Margaret & Frank Groenewold — Maple Ridge, BC

Harry & Peggy de Wit — Cerritos, Calif.

Zweitse de Wit — Victoria, BC

Henry & Cathy de Wit — Chemainus, BC

Roma & Glen Fairley — Baldwin, Sask.

Jeanette & Tom van der Veen — Duncan, BC

37 grandchildren & 2 great-grandchildren.

You are invited to share this happy event with us during an Open House to be held in the Fellowship Hall, Chr. Ref. Church, Trunk Rd., Duncan, on Friday, Aug. 12th, D.V., 2:00-4:30 p.m.

Home address: 5825 Brier Ave., Duncan, BC V9L 3E1

Monster Kitchener
1943 1983

On August 10, 1983, we will celebrate with our parents and grandparents,

JAN and SJAAN DREYER
(nee Kind)

the occasion of their 40th Wedding Anniversary. May the Lord bless you and keep you in his care.

Their wedding text: "In all your ways acknowledge him, and he will make straight your paths" (Proverbs 3:6) is still very meaningful to them.

Your thankful children and grandchildren:

Art & Magda Wagensveld; Kimberley, Krista, Jason, Jennifer — Guelph

Don & Paula Robertson — London

Jasper & Marg De Boer; Jodi, Jaimi — Hamilton

Dick & Diane Helmus; Trevor, Jay — Kitchener

Tim & Annette Pawlowski; Christopher — Kitchener

John & Helen Dreyer — Kitchener

Eleanor — London

Raymond — London

In celebration of this special occasion there will be an open house, Saturday, August 13, 1983, D.V., from 2-5 in the First Chr. Ref. Church, 388 Ottawa St., S., Kitchener, Ont.

Home address: 66 Westwood Dr., Kitchener, ON N2M 2K4

Ruinerwold R.R.#3, Listowel
1943 July 24 1983

The Lord willing, we hope to celebrate the 40th Wedding Anniversary of our beloved parents and grandparents,

KOOP ROELOF and ANNIGJE DROST
(nee Bakker)

We pray the Lord will bless them in the years to come.

Congratulations Mom and Dad, Grandma and Grandpa.

Luke & Sharon Drost; Robert, Ann-Margaret — Palmerston

Amy & Bill Gerrits; Herman, Kevin, Cherry — R.R.#1, Clinton

Dianne Bodie & Bruce (engaged) — Kitchener

Ralph & Irene Dorst; Philip, Janice, Matthew — R.R.#3, Listowel

John & Linda Dorst; Angela, Dianne — R.R.#3, Listowel

ANNIVERSARIES

Toronto Renfrew
1958 August 29 1983

"Unless the Lord builds the house, the builders labour in vain" (Psalm 127:7).

With thankfulness to God for the years they have been able to share together, we announce the 25th Wedding Anniversary of our parents,

JOHN and TRUDY EISEN
(nee Tjitske Alkema)

May God continue to bless their life together.

Congratulations Mom and Dad:

John & Jacqui Eisen — Cochrane, Ont.

Home address: 50 Bruce Ave., E., Renfrew, ON K7V 3V9

1938 July 20 1983

"Yet all the Israelites had light in the places where they lived" (Exodus 10:23b).

With joy and thankfulness to the Lord, we hope to celebrate the 45th Wedding Anniversary of our parents and grandparents,

PETER and MENSJE GROENEWEGEN
(nee Leerdam)

It is our prayer that the Lord may continue to bless them in his care.

Jerry & Jane Groenewegen; Teresa, Michelle, Heather — Stoney Creek

Thea & Jack Verburg; Carol, Janet, Neil — Chatham

Anne & Charley Zondervan; Jason, Karen, Adam — Shedden

Coby & Hank Bosgraaf — Fonthill

Pete & Jan Groenewegen — Blenheim

Herb Groenewegen — Blenheim

Home address: R.R.#2, Blenheim, ON N0P 1A0

Andijk St. Thomas
1943 July 29 1983

As the Lord graciously wills, we will thankfully celebrate the 40th Wedding Anniversary of our parents and grandparents,

IDS and MARY HAAKSMA
(nee Nierop)

Psalm 118:1.

Sytske & Nick Buis — Aylmer

Frieda & Cecil Aukema — Chatham

Pete & Tina Haaksma — Grand Rapids

Al & Ann Haaksma — Oakville

Edith & Ken Gelok — Sandford

Norman & Dora Haaksma — Brampton

21 grandchildren and 2 great-grandchildren.

Open house will be held on July 30, 1983, from 7-9 p.m., in the Ebenezer Christian School, Fairview Ave., in St. Thomas, Ont.

Best wishes only, please.

Home address: 63 Lawton St., St. Thomas, Ont.

Dinxperlo Smithville
1938 July 21 1983

With great joy and thankfulness to the Lord, we congratulate our parents and grandparents on their 45th Wedding Anniversary.

JAN and GRADA MEINEN
(nee Vriesen)

It is our prayer that God may continue to bless and keep you through the years to come.

With love from your children and grandchildren:

Ann Meinen; Theresa, Arend, Amy, David — Smithville

Wilma & Dirk Vermeulen; Carla, Jessica — Beamsville

Joanne & Jerry Potma; Arnie, Mark, Jasen, Derek — Papua, New Guinea

Ada & Hylke Faber; Brent, Andrew, Nicole — Kitchener

Janet & Ralph De Groot; Michael, Michele, Ralph, Janine — St. Catharines

John & Grace Meinen; Angela, William — Smithville

Harry & Melinda Meinen — Los Angeles

An open house will be held, D.V., at the Ebenezer Ref. Church in Stoney Creek on Sunday July 24, 1983, following the 10:30 morning service until 1:30 p.m.

Best wishes only, please.

ANNIVERSARIES

Dresden Chatham
1958 July 25 1983

With great thankfulness to our heavenly Father, we are pleased to announce the 25th Wedding Anniversary of our parents,

JACK and ANN HOEKSTRA
(nee DeVries)

Their Wedding text: "Teach me your way, O Lord and I will walk in your truth, give me an undivided heart, that I may fear your name" (Psalm 86:11).

Wishing you both many more years of health and happiness in God's care.

Love Audrey and Sonya

Home address: 125 Delaware Ave., Chatham, ON N7L 2W3

1948 July 13 1983

With thankfulness to God for his goodness, we are happy to announce the 35th Wedding Anniversary of our parents,

BOUKE and JANTJE HOVIUS
(nee Arends)

It is our prayer that God may give them many more happy years together.

George & Sylvia Prins; Danielle, Gideon, Heidi — Ridgeville, Ont.

Garry & Rita Hovius; Wendy, Becky, Richard, Garry Jr., Jacob — London, Ont.

Wayne & Mary MacDonald; David, Robert — Mississauga, Ont.

Boyd Hovius — at home (Gowans-town)

1958 July 25 1983

With joyful hearts, we praise God for granting our parents,

HARRY and LAMMIE JOOSSE
(nee Vanderlinde)

25 years of marriage.

With gratitude, we acknowledge their love and guidance to us. We pray that the Lord will bless you and keep you in his care for many more years together.

With love,

Fran Bill & Trudy Joldersma

John Marian

Dennis Diane

Open house will be held on Monday, July 25, 1983, from 7 p.m., to 9 p.m., at our home.

Home address: 346 Brigden St. Rd., Sarnia, ON N7T 7H3

1958 August 23 1983

With thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

BERT and THEA PENNINGS
(nee Zuiderveen)

May the Lord continue to bless you and give you many more years of happiness together.

With all our love:

Henry — Brooks, Alta.

Betty — Brampton, Ont.

Larry — at home

Annita — at home

Joyce — at home

If you wish to share this joy with us you may do so at an open house on Saturday, August 6, 1983, at our home from 2 to 4 p.m.

Home address: R.R.#3, Carrying Place, ON K0K 1L0

Clinton Goderich
1958 July 26 1983

With thanksgiving to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

GEORGE and ANTONIA (Toos) TURTON
(nee Kroesen)

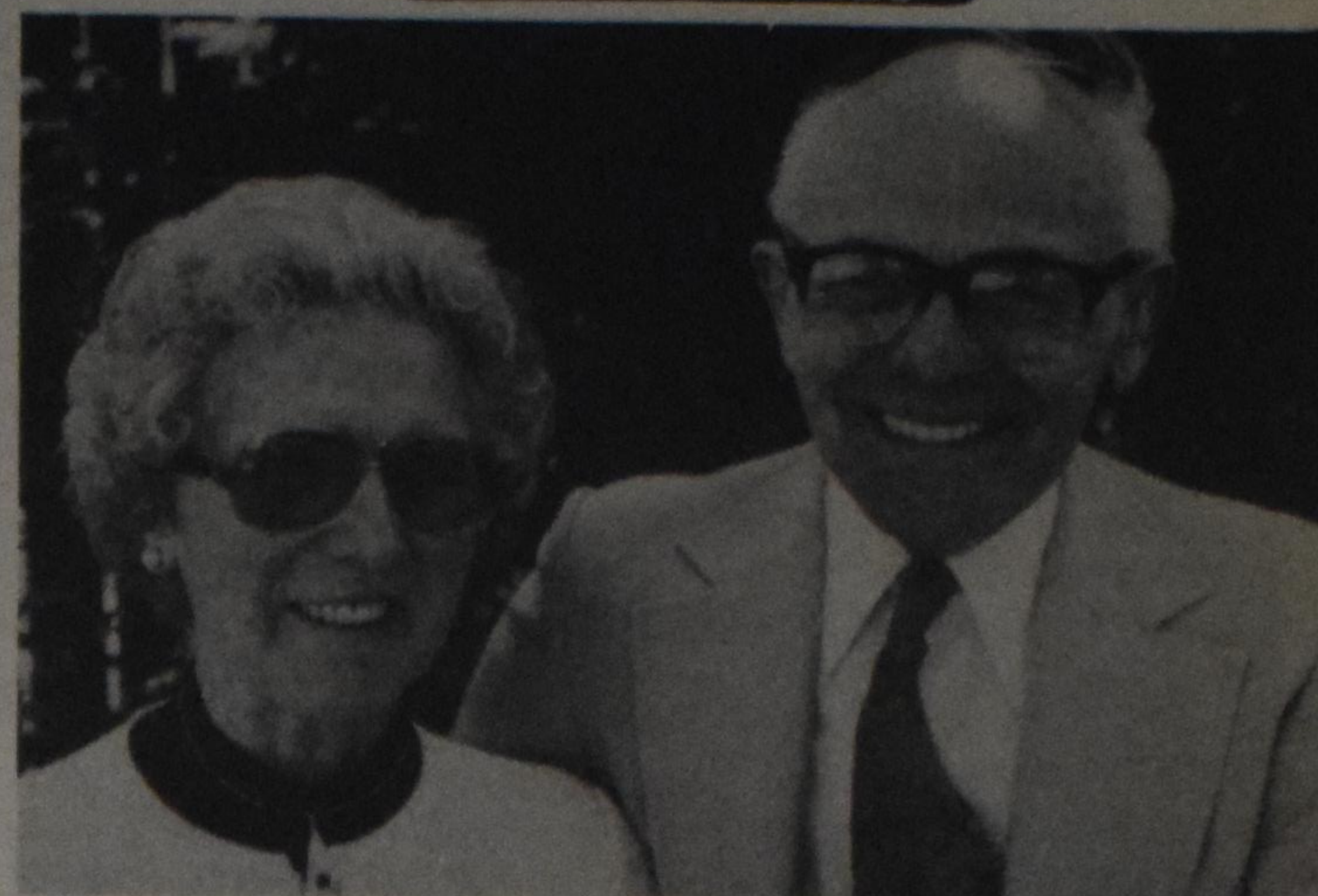
May the Lord continue to bless them and keep them in his care.

With love and congratulations from your children:

Edward Heather

Home address: Ridgewood Park, R.R.#5, Goderich, ON N7A 3Y2

ANNIVERSARIES



Henry and Nancy Van Brummelen will celebrate their Fiftieth Wedding Anniversary on August 30, 1983.

With thanks to the Lord of Life, and joy in our hearts, we hope to celebrate, on August 30, 1983, with our parents and grandparents, the Fiftieth Wedding Anniversary of,

HENRY and NANCY VAN BRUMMELEN
(nee Rijkse)

It is truly a "golden" anniversary: they have, as their wedding psalm enjoined them, put their strength in God, setting their hearts on pilgrimage and showing to others around them, and especially to us their children, that the Lord God is a sun and shield. Blessed are those who trust in Him! (Psalm 84:5,11,12).

It is our prayer that they may continue to experience the joy of Christ's encompassing love, now and forevermore.

Louise & Mac Vanden Brink; Lloyd, and Susan, Monique — Kalamazoo, Mich.

Harro & Wilma Van Brummelen; Glen, Tim, Yolanda — Surrey, BC

Miki & Ross Stewart; Mary, Andrea — Dhahran, Saudi Arabia

Home address: 1928 Glenwood Dr., S.W., Calgary, AB T3E 3Y5

Oudega(Sm) Hamilton
1933 August 3 1983

With joy and thankfulness to our Lord, we will celebrate, D.V., the 50th Wedding Anniversary of our parents and grandparents,

JAN and BAUKJE VANDERWAL
(nee Boonstra)

"There are many who say, 'Oh that we might see some good! Lift up the light of thy countenance upon us, O Lord!'" (Wedding text: Psalm 4:6).

Congratulations and love from:

Paul & Gertie Vanderwal; Garrett, John, Scott — Beamsville, Ont.

Harry & Anne Voortman; Brenda & John, Ed, Lynn, Rob, Adrian — Burlington, Ont.

Bill & Helen Vanderwal; John, Sherry, Jim & Tanice, David, Dawn, Karen, Becky — Victoria, BC

Pat & Jane Elkin; Laura, Karen, Colin — Hamilton, Ont.

Neil & Barb Vanderwal; Adrian — Hamilton, Ont.

Al & Sandra Vandermeulen; Wendi, Jamie, Gary, Jodi — Burlington, Ont.

Harry & Mary Vanderwal; Cherie, Mary Elizabeth, Tiger — Rutherford, NC

Jake Vanderwal — Hamilton, Ont. and 2 great-grandchildren: Samantha and Brian.

Open house will be held on August 5, 1983, from 8-10 p.m., in the fellowship hall of First Hamilton Chr. Ref. Church.

Best wishes only, please.

Home address: 227 Charlton Ave., West, Hamilton, ON L8P 2E3

Ottawa Wainfleet
1958 July 25 1983

With praise and joy to the Lord, we are pleased to announce the 25th Wedding Anniversary of our parents and grandparents,

WILLIAM and HILDA VEDDER
(nee DeHaan)

May the Lord continue to bless them in the years to come.

With love and congratulations from their children and grandchildren:

Bryan & Mary-Ann Bliss; Faith, Barry — Welland, Ont.

Peter & Francis Vedder — Wainfleet, Ont.

John Vedder

Jane Vedder

David Vedder

— at home

Open house will be held at home from 2-5 p.m., and 7-9 p.m., on July 25, 1983.

Best wishes only, please.

Home address: 50562 Forkes Rd., R.R.#3, Wainfleet, ON L0S 1V0

Houten Rexdale
1958 August 7 1983

GIJSBERT and MIEKE VAN BRENK
(nee De Rooij)

We rejoice and are thankful to God that he has granted our parents 25 years in holy matrimony. We pray that God will keep and guide you and bless you for many more years.

Congratulations Mom and Dad:

Jenny & John Belder; Jacob — Rexdale

Ingrid & Ron De Visser — Guelph

Bert Van Brenk — at home

Open house will be held on Saturday, August 6, 1983, from 3:00 - 5:00 p.m., in the Second Chr. Ref. Church, 265 Albion Rd., Rexdale, Ont.

Home address: 8 Byng Ave., Rexdale, ON M9W 2M4

Zuilen Smithville
1938 July 29 1983

With thankfulness to God, we wish to announce the 45th Wedding Anniversary of our dear parents, grandparents and great-grandparents,

PETER and DORA VAN MARRUM
(nee Griffioen)

We thank them for their love and faithfulness to us and pray that God will richly bless their lives together in the years to come.

"The Lord is my Shepherd, I shall not want" (Psalm 23:1).

With love and congratulations:

Freda & Bert Bergman — Caistor Centre

Joanne & Ralph Sol — Woodstock

Dorothy & Marc Strooboscher — Smithville

Clem & Alice Van Marrum — Dunnville

John & Beverly Van Marrum — Caledonia

19 grandchildren and 4 great-grandchildren.

Open house: Saturday, July 30, 1983, from 8-10 p.m., in the Smithville Chr. Ref. Church basement.

Best wishes only, please.

Home address: Station St., Smithville, ON L0R 2A0

And now abide faith, hope, love, these three; but the greatest of these is love.

Classified Advertising

ANNIVERSARIES

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Holland
1948
We,

Picton, Ontario
Canada
1983

JOHN and JOHANNA
WESTERVELT
(nee Klein Wolterink)

hope to celebrate our 35th Wedding Anniversary, the Lord willing, on August 13, 1983, with our children and grandchildren. Jerry & Nora; Teresa, Lisa, Jessica Bill & Linda; Chris, Bradley Alex & Cheryl; Angela, Janelle, Lesley
Gilbert — at home
Open house: August 13, 1983, from 2-5 and 7-9 at home.
Best wishes only, please.
Home address: R.R.#1, Picton, ON K0K 2T0

1953 July 25 1983
With thankfulness and joy, we wish to announce the 30th Wedding Anniversary of,

ENNO JAN and HELENA MEIJERS
(nee Roorda)

"The Lord is my rock, my fortress, and my deliverer; my God is my rock, in whom I take refuge" (Psalm 18:2a).
With love from your children:
Helena & Henk Top — Arnhem, The Neth.
Hinke & Kees de Ruijter — Schip-luiden, The Neth.
Gloria & Calvin van Eek — Toronto, Ont.
Corinna — Seattle, Wash.
Enno Jan — at home
Phyllis — at home
and 4 grandchildren
and also
Bag & Wim Pot — Pickering, Ont.
Hennie & Bert Weeber — Scarborough, Ont.
Home address: R.R.#1, Box #116B, Sioux Center, Iowa 51250

OBITUARIES

Romans 8:26-29.
On July 6, 1983, due to an accident, the Lord took home our beloved son, brother and uncle,

JACOB (Jack) JOHN BERGHOUT
at the age of 21 years.
Son of Leo and Maria Berghout
Brother of:
Leo & Candy Berghout — Calgary
Corrie & David Haig — Ottawa
Cornell & Tammy Berghout — Wilton
Gera & Bert Way — Wilton
Betty Berghout — at home
Marlene Berghout — at home
Home address: R.R.#2, Odessa, ON K0H 2H0

"Yea, thou I walk through the valley of the shadow of death. I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4).
On Saturday, June 25, 1983, it pleased the Lord to take home our very dear husband, father, grandfather and great-grandfather,

HENDRICUS CHATTILLON
in his 77th year.
Beloved husband of Willempje Chattillon (nee Zwart).
Dear father of:
Willemien & Simon Bakhuyzen — Cobden
Johanna Vander Ploeg — Haley Station
Tymen & Janka Chattillon — Pembroke
Cornell & Geppy Chattillon — Brockville
Henry & Tina Chattillon — Pembroke
Willy & Herman Michel — Brockville
Also survived by 29 grandchildren and 13 great-grandchildren.
Home address: R.R.#3, Pembroke, ON K8A 6W4

Op 20 juni, 1983 nam de Here tot zich na een lang zlekbed ons trouw en oudste lid,

Mrs. DRIKA HARBERS
op de leeftijd van 86 jaar.
Ladies Society "Wees een Zegen" Williamsburg, Ont.

OBITUARIES

On June 23, 1983, after a short illness, our Lord called home to be with him, our dear wife, mother, grandmother, and great-grand-mother,

JANNEKE ELEMA
(Doornbos)

at the age of 83 years.
Beloved wife of Warner Elema.
Dear mother of:
John & Helen Baker — Strathroy
Frans & Jean De Weerd — Stratford
Harry & Marie Linker — Strathroy
Richard & Betty Elema — London
David & Jo Jonker — South Holland
Fondly remembered by 29 grand-children and 22 great-grandchildren.
Funeral service was held June 25, 1983, in Westmount Chr. Ref. Church.
Home address: Trillium Village, 400 Dominion, Strathroy, Ont.

"I know that my Redeemer lives." In this full assurance, on June 28, 1983, after a lengthy illness, the Lord took home his child,

ELIZABETH HANENBURG
(nee VanderWall)

at the age of 68.
Beloved wife of Peter Hanenburg — Innerkip, Ont.
Mother of:
Bill & Coble Hanenburg — Inner-kip, Ont.
Les & Janna Hanenburg — Inner-kip, Ont.
Teena & John Bergman — Wood-stock, Ont.
Dick & Marg Hanenburg — Kelowna, BC
Irene & Rick Kiers — Woodstock, Ont.
Roy & Liz Hanenburg — Wood-stock, Ont.
Rennie & Henk VanderVelde — Mitchell, Ont.
and 26 grandchildren.
Funeral was held at Maranatha Chr. Ref. Church, Woodstock, Ont.
Rev. H. Eshuis officiated.
Interment Innerkip Cemetery.
Home address: P.O. Box #252, Innerkip, ON N0J 1M0

"Blessed is he whose help is the God of Jacob whose hope is in the Lord his God" (Psalms 146:5).
Suddenly on July 6, 1983, it pleased the Lord to take to himself our dearly beloved father and grand-father,

ALKO KORVEMAKER
at the age of 83.
Beloved husband of the late Jantje Korvemaker (nee Buurma) (1979).
Father of:
Dave & Freda Korvemaker — Leth-bridge, Alta.
Tena & Anton Noorloos — Wyom-ing, Ont.
Eiko & Alice Korvemaker — Wyom-ing, Ont.
Arend & Dianne Korvemaker — Wyoming, Ont.
Tiemen & Ann Korvemaker — Petrolia, Ont.
William & Joanne Korvemaker — London, Ont.
Elsie & Ben Heldbuurt — Mt. Elgin, Ont.
also surviving are 35 grandchildren.
Home address: c/o A. Noorloos, R.R.#1, Wyoming, ON N0N 1T0

After a short but serious illness the Lord took unto himself on July 4, 1983, our beloved husband, father and grandfather,

LEENDERT LOOYEN
at the age of 78.
He died in peace and with the full assurance that by grace he was saved through faith and that not of himself but as a gift of God.
His wife Neeltje Looyen, (nee Rietdyk) — St. Catharines, Ont.
Elly & Roland Hoogendoorn; Irma, Eric, Calvin & Carla — West-brook, Ont.
Pieter Looyen; Margie, David — Kingston, Ont.
Nelly & Andrew VanderTol; Kelly, Catherine, Heather — Edmonton, Alta.
July 4, 1983.
Home address: 2 White St., Apt. #107, St. Catharines, ON L2N 1Z2

OBITUARIES

In his infinite wisdom our God, our Father, took unto himself his child, our husband, father, and grand-father,

SIEMON DOUWE POSTMA

at the age of 71 years.
"We may though grieving, also rejoice, for Christ is victorious and we in him" (I Cor. 15).
Margaretha M.W. Postma
Douwe & Juan Postma-Tams — Edmonton, Alta.
Walter A. Postma — Spruce Grove, Alta.
Margaret Denholm — Edmonton, Alta.
10 grandchildren
June 24, 1983.
Home address: 213 McPherson Ave., Spruce Grove, Alta.

"As for man, his days are like grass; he flourishes like a flower of the field; for the wind passes over it, and it is gone, and its place knows it no more. But the steadfast love of the Lord is from everlasting to everlasting upon those who fear him, and his righteousness to children's children, to those who keep his covenant and remember to do his commandments."

On June 24, 1983, in the full assurance of celebrating the eternal sabbath, the Lord called home our dearly beloved husband, father, grandfather and great-grandfather,

DIRK VAN HOFFEN

at the age of 73 years, after a blessed marriage of 49 years.
Loving husband of Aaltje Van Hoffen.
Dear father of:
Ann & Gert van Donkersgoed — Drayton, Ont.
John & Irene Van Hoffen — Grimsby, Ont.
Jean & Herman Vreeman — Brandon, Man.
Ben & Frederika Van Hoffen — Grimsby, Ont.
Helen & Oenze Plantinga — Bran-don, Man.
Richard & Sharon Van Hoffen — London, Ont.
Mary & Ben Van der Veen — Sarnia, Ont.
Jim & Martha Van Hoffen — Stoney Creek, Ont.
Lovingly remembered by 31 grand-children and 5 great-grandchildren.
Home address: 126 Dennis St., Brandon, Man.

HELP WANTED

The Willowdale Chr. Ref. Church is searching for a full-time **person to coordinate its youth and outreach ministry.**

We are looking for a person with proven ability to work independently in a team setting. Ordination not essential. Kindly send resume to: Dr. George Vander-velde, 3 Cathcart St., Willowdale, ON M2M 1E8.

Single man for **dairy farm**; 18 years or over, good milker and able to work on own; good home and wages. Phone: (519) 462-2815.

Needed: girl for work in green-houses; cut flowers culturers; full-time employment.
Contact: Noordam Greenhouses Ltd., R.R.#1, Millgrove, ON L0R 1V0; phone: (416) 689-6761.

TEACHERS

Mississauga: The John Knox Christian School of Mississauga, due to an increase in enrollment invites applications for the position of teaching **grades 6, 7 or 8**, commencing September, 1983. It is desirable that the applicant is a committed christian, interested in, and having qualifications for, assuming principal responsibilities the following year. Please send your resume to: Mr. Jim Bootsma, 1367, Shadowa Rd., Mississauga, ON L5H 2N6

TEACHERS

CHATHAM: Chatham District Christian Secondary School is in need of a **part-time French teacher.** This is a 65% position. For information write: Mr. H. Kooy, Chatham District Secondary School, 90 Park Ave., E., Chatham, ON N7M 3V4; phone: (519) 352-4591.

DUNCAN, B.C.: Duncan Christian School invites applications for a **junior/secondary, science** teaching position for the 1983/84 school year. Send resume and letter of applica-tion to Mr. W. Vandeventer, Principal, Duncan Christian School, P.O. Box #549, Duncan, BC V9L 3X9; phone: (604) 746-5341 (school).

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Reliable and enthusiastic high school graduate seeking full-time employment as **Secretary-receptionist** in christian environ-ment; experienced; resume and references available; can start beginning September. Please contact: Tracey Sluys, Box #1109, Stayner, ON L0M 1S0; phone: (705) 428-2769.

PASTOR NEEDED

Listowel: Any minister vacationing in our area willing to give us pulpit supply for Sundays, July 10, 17, 24 and 31, please contact: Martin deRuiter, 290 Havelock Ave., Listowel, ON N4W 2A6; phone: (519) 291-3236; Bethel Chr. Ref. Church, Listowel, Ont.

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London Senior citizens, widows: U.W.O. student (female, 21) needs accommodation, (Sept.-May) in exchange for housework, cooking (when possible), shopping; character reference available; have own vehicle. (519) 676-2586 or contact: Miss R. Nauta, R.R.#2, Merlin, ON N0P 1W0

Christian female attending George Brown College, Casa Loma Campus is looking for an apart-ment and roommate to share. Please contact: Tilly Winters, 331 Ellor St., Strathroy, ON N7G 2L5 or call after 5 p.m. (519) 245-2145.

Toronto: I would like to room and board with a christian family in the Georgetown College (St. James St.) area. I am also willing to room from Sunday night to Friday. Please contact: Tim Bakelaar, R.R.#1, Listowel, Ont.; phone: (519) 291-3498 or (519) 291-3280.

Toronto/York University: Graduate student is looking for accommo-dation beginning in September, close to York University. Write Harry de Vries, 1027 Linthorpe, Kamloops, BC V2B 7S3 or call (604) 376-4261.

REAL ESTATE



Stanley Vanderqoot
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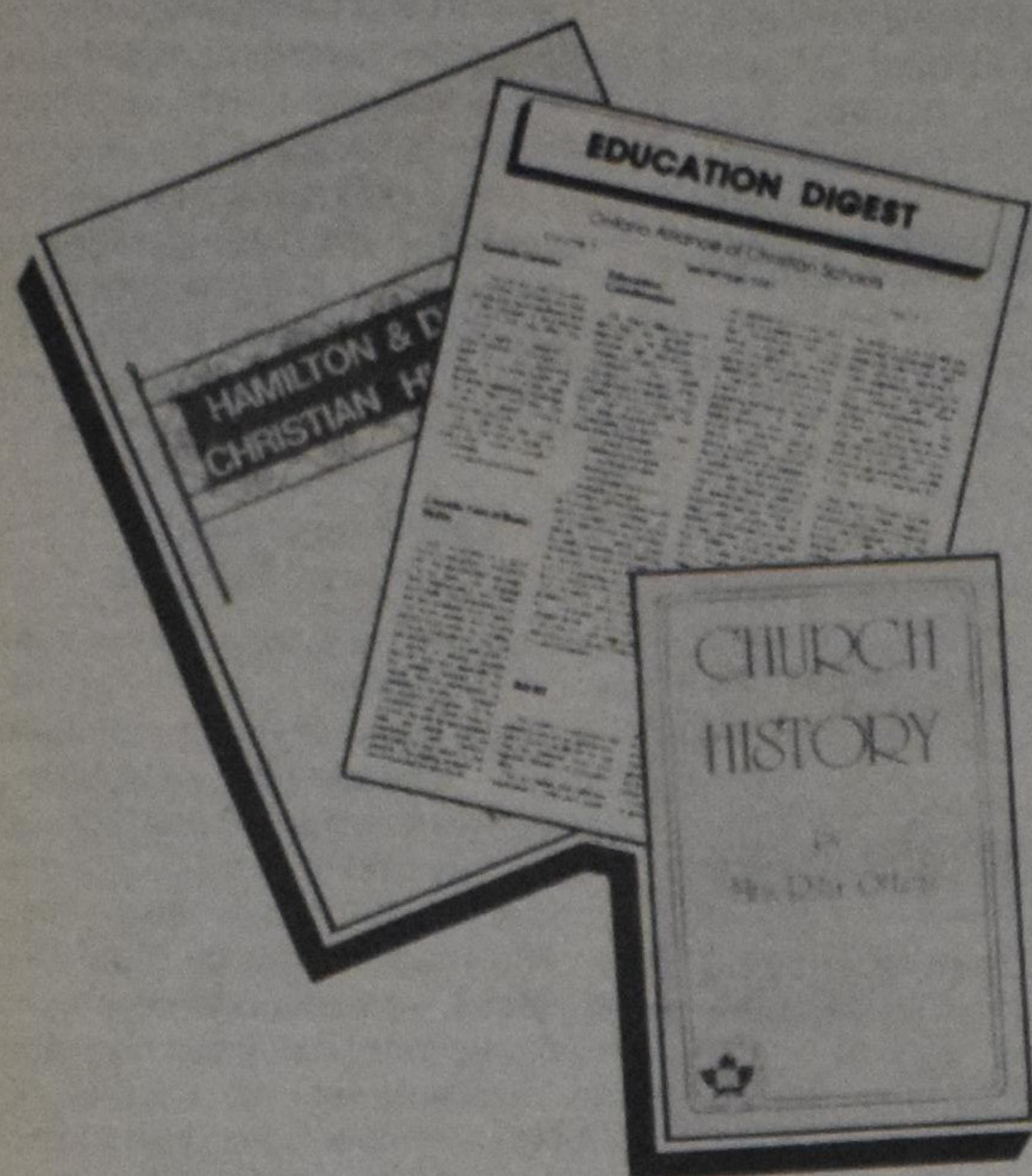
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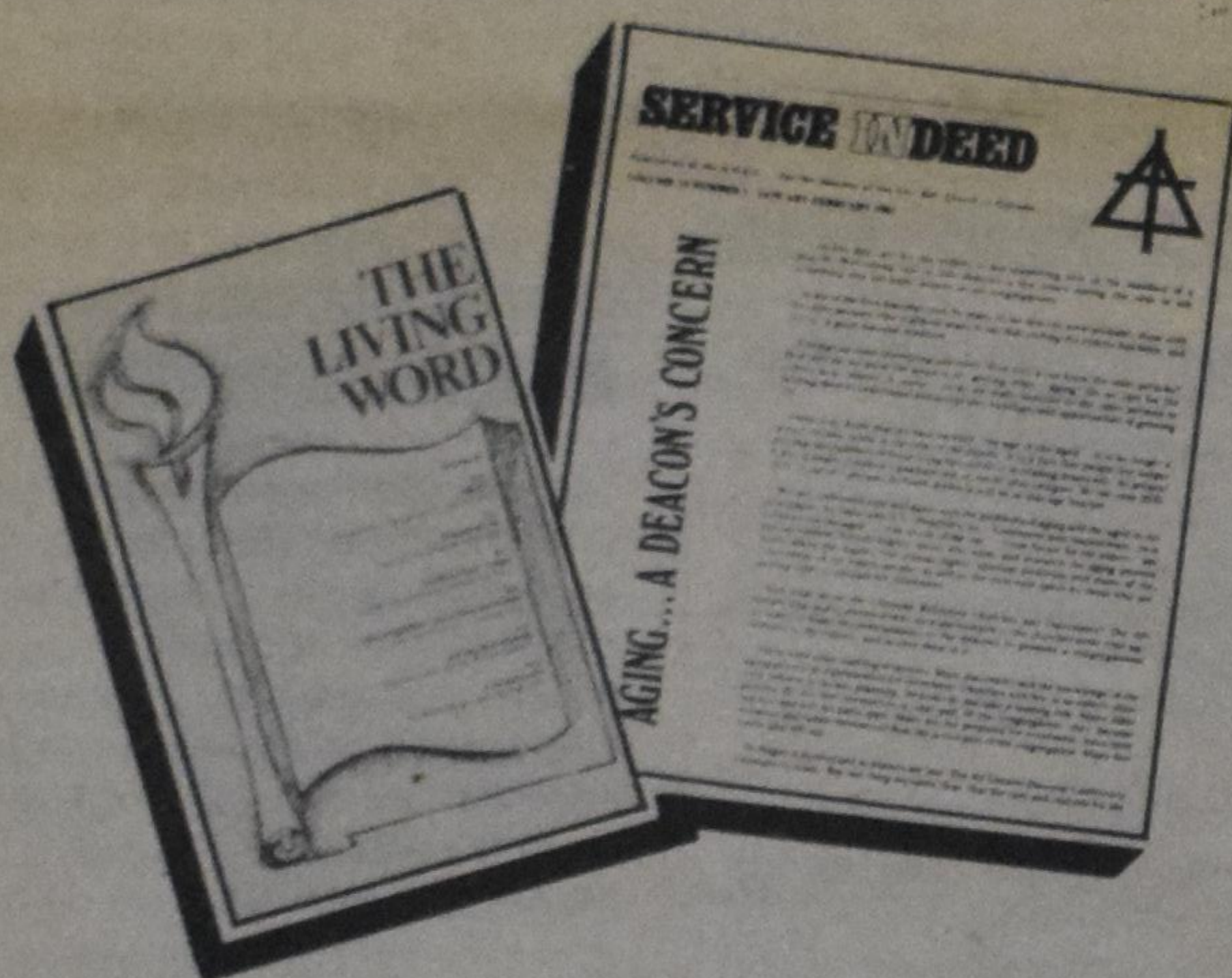
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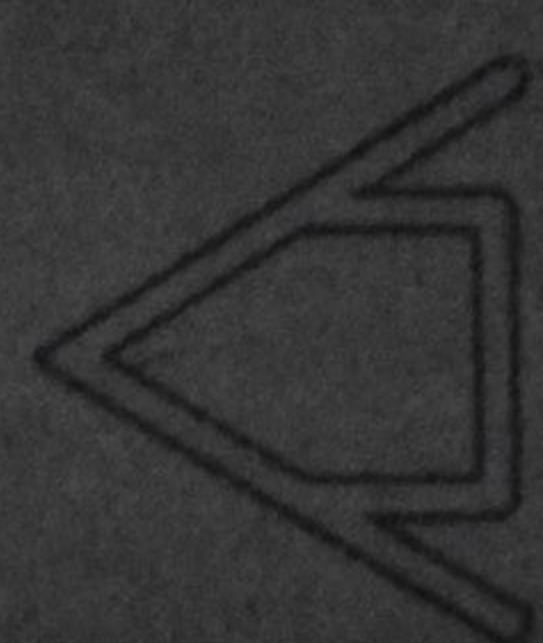
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or Bill Baker; 291-2912**

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PERSONAL

NEERLANDIA
A history of the Neerlandia district is being researched for the purpose of writing a book. We would like to hear from all former residents of the area. Kindly contact us for more information at The Neerlandia Historical Society, General Delivery, Neerlandia, AB T0G 1R0 or phone: 674-5746, 674-5734, or 674-4480.



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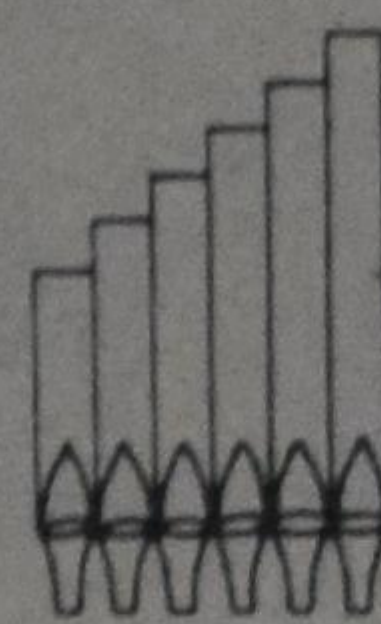
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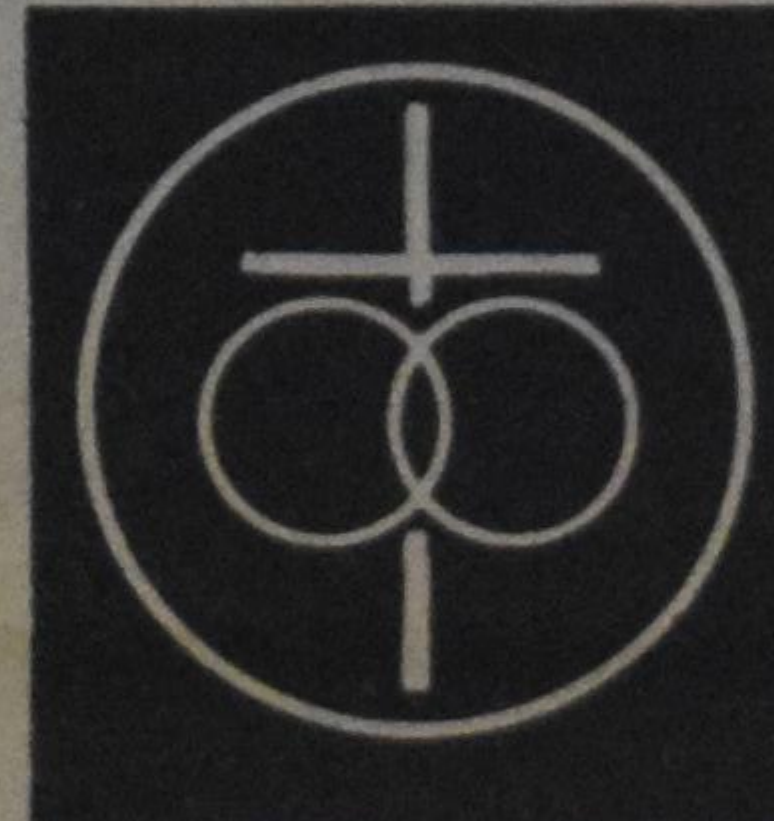
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Calendar of Events

- | | |
|-------------------------|--|
| July 24 | At 3 p.m., on CHEX Channel 12, Peterborough , OAAIS Assistant Director Mel Shipman discusses the rationale for independent schools on the "Weekend with Doug Hall" show. |
| July 27 | Conference on Liturgy and Music in Reformed worship, Dordt College , Sioux Center, Iowa . |
| July 29 - Aug. 1 | The Forecast: a new responsibility" is the theme of the 25th annual AACIS conference to take place at Niagara Christian College grounds near Niagara Falls. |
| Aug. 22-27 | "Build Your Faith Seminar" sponsored by Inter-Varsity Christian Fellowship and Ontario Theological Seminary at the Seminary in Toronto . |
| Oct. 12-18 | Third Annual Fall Foliage Tour - Williamsburg ; 7 days and 6 nights. Visiting Lancaster, P.A., Williamsburg & Virginia. |
| Oct. 15 | "Will there be Jobs for our Children?" This will be the theme of CLAC's fall conference, at John Knox Christian School, 82 McLaughlin Rd. S., Brampton . The focus will be on the effects of the microelectronics revolution on employment and the need for an appropriate national policy. |

A Festival of congregational song, featuring songs for the new *Psalter Hymnal*, led by Dr. Bert Polman, in: First CBC News

Westminster, B.C., July 14; Dordt College (COLAM workshop), July 29.
Please watch for local announcements in church bulletins.

"Riding the Third Wave," an eight-week discussion series on the impact of technology in our lives. Cost is \$20. Meets every Tuesday evening during June and July at 7:30-9:30 at the Institute for Christian Studies, 229 College St., Toronto, Ont.; Tel 979-2331 to register.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Aug. 5	Tues. Aug. 2	Thurs. July 28 4:00	Wed. July 27 8:30 a.m.
Fri. Aug. 19	Tues. Aug. 16	Thurs. Aug. 11 4:00	Wed. Aug. 10 8:30 a.m.
Fri. Sept. 2	Tues. Sept. 2	Thurs. Aug. 25 4:00	Wed. Aug. 24 8:30 a.m.

Books

Media

Teens caught in T.V.'s clutches

TV & Teens, The Staff of "Action for Children's Television." Edited by Meg Schwartz, Addison-Wesley Publishing Co., Don Mills, Ontario, 1982; hc., 216 pp. Mike Hoyer, Belleville, ON.

Did you know that the average person will tune in to a total of 9 full years of T.V. in his lifetime? Frightening isn't it? This is one of the tidbits of information gleaned from 34 writers of Action for Children's Television (ACT) whose aim is to foster wholesome, healthy alternatives in television.

T.V. and Teens tackles the fact that the average teenager watches 25 hours of T.V. a week. The programs they view influence their choices in education, diet, dress, attitudes towards sex, careers, health, their roles in society, alcohol, drugs, and responsibility. Each of these subject areas and many more are examined by specialists, who explain some of the problems, trends and alternatives which are being encouraged. For many groups in America the use of educational channels is exploited for this.

T.V. is largely controlled by adults, who are trying to portray teen images and cultures without really consulting teens. The result is a prudish or permissive product, depending on where and who views it. Either way the bottom line is selling the product.

Another writer goes on to point out that homosexuality, death and sex are the 3 topics parents find hardest to talk about with children. And yet another writer argues that suicide following depression is partly a result of a family's own internal problems.

The Christian response is not tackled at all in this book. However, the Christian discussion group, adult or teen, bible study or educator might find it a series of useful articles to discuss common problems. The issues presented here will also relate well with our young people who are caught in these real-life situations, and don't know where to turn for answers.

Most of these scholars agree on one thing. That T.V. is, has and must continue to have pressure applied to it in some form or other:

"Whether we like it or not, television influences the thinking of children. We know we cannot

imitate a national karate attack on the tube. We, therefore, must wage an intensive effort to improve significantly television's portrayal of minority-group experiences in this country for the sake of our children and ourselves." (p. 103).

The question you and I, as Christians, are left with is: How?

Of particular interest is whether sex-education should be promoted on television. For example, Hal Gordon, of The Institute of Family Research and Education, contends:

"The bottom line for the next decade must be prevention. Here are some of the basic concepts:

1. Knowledge is not harmful. Young people who are knowledgeable about their sexuality tend to delay their first sexual experience, and when they have sex, they use birth control.

2. The promiscuous girl is not the one who is getting pregnant. She is on the pill. The girls who are getting pregnant are those who don't believe in having sex, (they are making love). They are the ones

who don't believe in premeditated sex.

3. Parents are the sex educators of their own children - whether they do it well or badly - they need help and support to do it well.

5. Sex education without values is valueless. We need to help people make a distinction between moral and moralistic education. A moral education encourages self-esteem and non-exploitive behaviour. A moralistic education seeks to influence children to accept a particular religious and personal

point of view. Moral education represents the highest aspirations of a society." p. 137.

As an educator in a Christian school, I often wonder who is responsible, the media, the educator or the parent. To myself I muse: should either of these 3 groups teach birth control to our teens. Our teens are often caught in a moral dilemma and don't know where to get the answers. And too often for comfort the results we Christians cannot accept as part of God's law, arise.

Missions

Change the whole approach to foreign evangelism

Missionary Messengers of Liberation in a Colonial Context: A Case Study of the Sudan United Mission, Jan Harm Boer, Editions Rodopi N.V., Amsterdam, 1979; pb., 530 pp. Rev. Johan D. Tangelder, Strathroy, ON.

Dr. J. H. Boer, a Christian Reformed missionary in Nigeria, wrote this impressive study as his dissertation to obtain his doctor's degree from the Free University of Amsterdam. His book analyses the historic background of colonialism and its motives; it also attempts to provide solutions for the renewal of missions.

Dr. Boer hopes that his research "will explode all myths amongst missionaries that missions were less involved in colonialism than their critics have charged," and that colonial motives matched Christian standards. For his study he uses the Sudan United Missions (SUM), a British Evangelical mission in northern Nigeria as a faithful representative of evangelical missions in general.

SUM was founded in 1904 by Dr. H.K.W. Kumm, a brave soul-winning German, who was married to a dedicated English girl Lucy Guinness. Her father was Dr. Grattan Guinness, a well-known and influential evangelical leader, one of the founders of the North African Mission.

Dr. Kumm inspired many to devote their life to Jesus Christ. In 1915, at Lake Geneva in Wisconsin, he gave a stirring address which touched the heart of Johanna Veenstra. She joined SUM and

became a missionary in Nigeria. Because of Miss Veenstra's vision and inspiration the Christian Reformed Church became eventually involved in Nigeria. On January 1, 1940, the Christian Reformed Church took over the Lupwe-Takum district of the Benue Province of Nigeria from SUM.

Though the Christian Reformed Church has had an intimate connection with SUM, Dr. Boer does not give it much consideration. He concentrates mainly on the British sector of the mission. I believe that the involvement of the Christian Reformed Church, and its view of colonialism, should have received more attention.

Dr. Boer suggests that the economic motive was dominant in colonialism, though not exclusively so. The problems created by 19th century thinking on colonialism were not generally recognized even by those who had the best intentions. He asserts that missionaries of the last part of the 19th century "tended to belong to the more educated stratum of society; many were university graduates. This change in educational status provides a clue to the reason for the popularity of missions It was not the distinctives of the missionaries that caused their popularity, but the fact that they fully shared in the distinctives of this major class, their class, the values and aspirations of which they superbly represented."

Pietism is here singled out as an important culprit for the missions' failure in political-economic

affairs, "for it had discouraged missions from taking such affairs seriously as mission concerns."

The major key to understanding missionary evaluation of and participation in colonialism is the "fatal combination of pietistic dualism and class blindness." Dr. Boer says that "these demons within the Christian community must be exorcised by a radical renewal of the Christian mind and of missionary strategy."

This is strong language! Dr. Boer seeks not only a reformation of missions but also of "the entire Christian presence in the world." He subordinates the great commission to the cultural mandate. He dreams of "a world-wide Christian community equipped with the full arsenal of biblical resources, shorn of all false reduction and pagan Greek categories."

An indepth analysis of a doctoral thesis cannot be given in a brief book review. That is impossible. I congratulate Dr. Boer with the completion of his doctrinal studies. His book is a significant and important contribution to missiology.

However, a few observations are in place. Dr. Boer doesn't sufficiently recognize that hindsight is always much easier than foresight. The missionaries in colonial days were people of their time, as Dr. Boer is a child of his time. As 19th century missionaries were caught up in the euphoria of colonial expansion, so Dr. Boer has joined the chorus of anti-colonialism. He also tends to

blame neo-colonialism for all the ills in Africa. He seems to have gone on a guilt trip with so many of today's ecclesiastics. We are called to beat our breasts continually for all the evils committed to the West. But is Russia not one of the harshest colonial oppressors of modern times? What of Ethiopia, Afghanistan, Poland? Is Japan not guilty of neo-colonial exploitation in Asia and in Africa?

The old days of the British, Dutch and French colonial empires were stained by economic exploitation of men and women, who toiled to enrich their European masters. But the independence obtained by many colonies after World War II has not brought prosperity and freedom either. Now the people are exploited by masters of their own race.

Dr. Boer has a grand vision for missions. I share this vision. We need the emphasis on the holistic approach. Christ is King over all of life. However, I hope that this vision will be kept in balance. There is still a heaven to be gained and a hell to be shunned. Dr. Kumm, the founder of SUM, and Johanna Veenstra, were driven by compassion for the multitudes who are perishing. May we not lose this deep concern for the lostness of man outside of Christ.

I hope that serious students of missions, and those preparing themselves for missionary service in Third World Countries, will take note of Dr. Boer's study. The official price is fl.90. The book can be ordered from Dr. J.H. Boer, P.O. Box 261, Jos, Nigeria or from the A.A.C.S. office in B.C. The approximate cost is \$25.00. The postage is additional.

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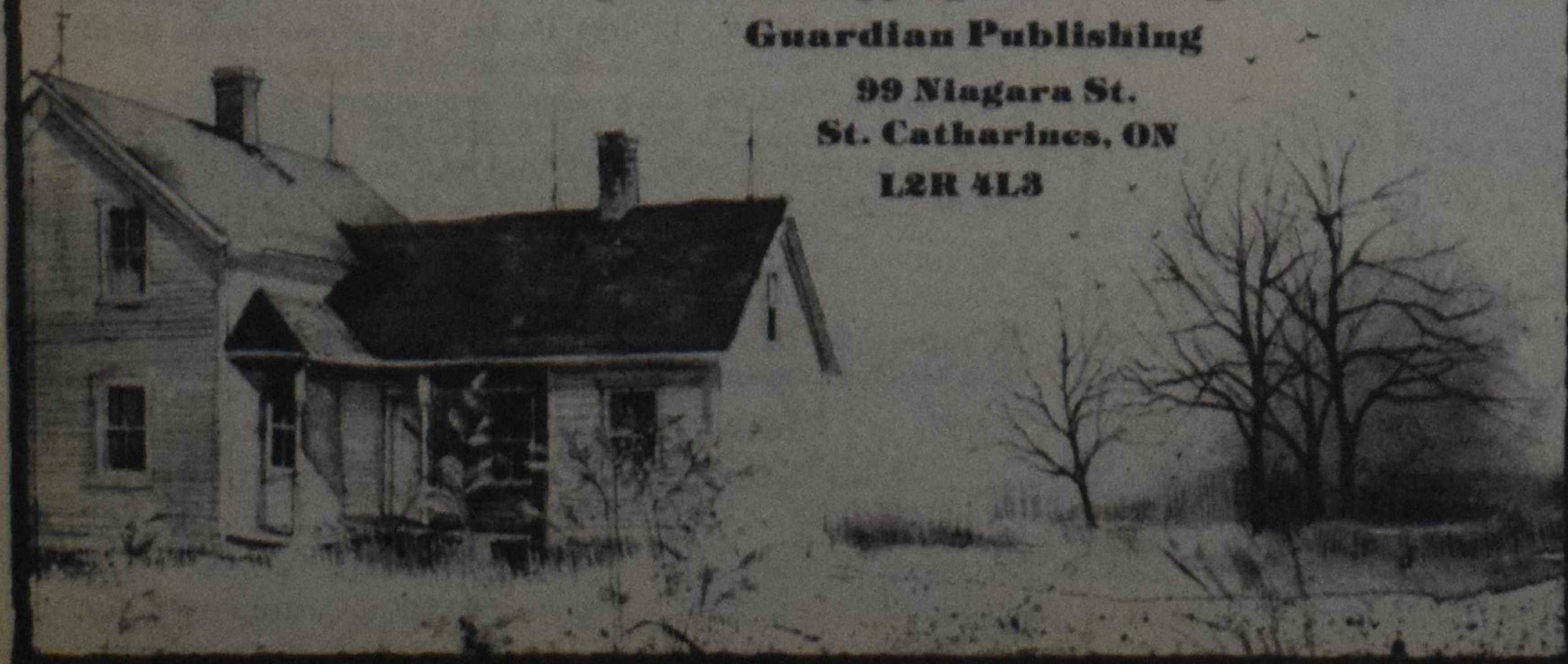
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